# MODERN ISSUES IN Education

MOHIT CHAKRABARTI

Education today is now between the two horns of a dilemma: the one, the range of its being practical, the other, how to be justified to the theoretical propositions. Already, it has been branded as a 'necessary Utopia' leaving, of course, aside to ascertain how far it is necessary and to what extent one would invite Utopia. In the first place, the issue that intrinsically encompasses education is that it ought not to be merely evaluated in terms of necessity but also stick to a holistic process where the component of necessity ought to be relegated, may be either partially or *in toto*, to the background. This would certainly allow the learner to identify and assess himself above the nagging pull of necessity and rise beyond any Utopia whatsoever.

Secondly, education that really cares for unfolding the 'treasure within' cannot but be concerned with the modern issues that mercilessly penetrate and even try to pollute whatever treasure is there within an individual. In fact, the very mission of education for all also terribly suffers amidst our sentimental toying with elusive metaphors. "Education for All" upholds some of the fundamental modern issues related to education.

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MOHIT CHAKRABARTI

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*Dedicated to :*

**PROFESSOR A. N. MAHESWARI**
*Chairperson*
*National Council for Teacher Education, New Delhi*

# Preface

Education today is now between the two horns of a dilemma: the one, the range of its being practical, the other, how to be justified to the theoretical propositions. Already, it has been branded as a 'necessary Utopia' leaving, of course, aside to ascertain how far it is necessary and to what extent one would invite Utopia. In the first place, the issue that intrinsically encompasses education is that it ought not to be merely evaluated in terms of necessity but also stick to a holistic process where the component of necessity ought to be relegated, may be either partially or *in toto*, to the background. This would certainly allow the learner to identify and assess himself above the nagging pull of necessity and rise beyond any Utopia whatsoever.

Secondly, education that really cares for unfolding the 'treasure within' cannot but be concerned with the modern issues that mercilessly penetrate and even try to pollute whatever treasure is there within an individual. In fact, the very mission of education for all also terribly suffers amidst our sentimental toying with elusive metaphors. "Education for All" upholds some of the fundamental modern issues related to education.

One of the most vital issues in modern education is how to appositely sensitise learners at all levels. "Education for Apposite Sensitisation" is a critical study towards this direction.

"Education for Nationalism" is a study in depth on what the role of education should be to bring about a favourable atmosphere of all-round national consciousness, which would definitely contribute to the advancement of national as well as global harmony, peace and prosperity.

That environmental education today in addition to its needs and priorities must make ample room for assimilation, exercise, and dissemination of aesthetic sensibilities has been discussed at length in "Environmental Education: Aesthetic Dimensions."

The issues of secondary education are diverse and legion. At present, there is undoubtedly an appalling apprehension that it is almost going to be devoid of being meaningful. "Secondary Education: How Meaningful?" is a pointer to this direction and humbly submits some suggestions.

A very important modern predicament in education is how to explore and explain personalities, which hardly betray realities in life and actions. "Exploring Personalities and Realities: Involvements in Education for Excellence" may pave newer avenues towards this direction.

Values in Education are essential and obligatory for negotiating any end-in-view of education for ascent and excellence. "Revitalising Education for Values" and "Accelerating Aesthetic Values for the Socially Disadvantaged" may attract the attention of revered readers towards this direction.

Education for women is even now far below what is desirable from the point of view of quality. "Prioritising Quality Education for Women" may unfold newer horizons of education for women, which fulfils essential qualitative parameters.

"Teacher Education and Accreditation: Aesthetic Parameters" and "Teaching Teachers: Modern Predicaments" extensively deal with some of the most significant modern issues of education in general and teacher education in particular.

The teaching of literature holds a very key position in education. The teaching of translation in particular necessitates a newer approach to efflorescence of critical and creative excellence as it has its global clientele. "Towards New Horizons of Translation for Efflorescence of Creative and Critical Appreciation: Role of Education" is an ardent endeavour to negotiate this end-in-view.

"Towards Dynamic and Vibrant Education: Vivekananda's Guidelines" may steer us to finding out newer avenues of ascent and excellence in education.

I cannot but recall the dynamic and arresting personality of Professor A.N. Maheswari, Chairperson, National Council for Teacher Education, New Delhi, who has profoundly inspired me to write this book. I dedicate my book to him as a token of my ardent respect and gratitude.

If the book appeals to anyone interested in education and favours me with his or her invaluable suggestions, I would feel my labour lavishly rewarded.

**Mohit Chakrabarti**

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## 1

# Education for All

Education now is mucked in the mire of misunderstanding and confusions worse confounded with promises and challenges very often veering round myths and sentimental outpourings. This is all the more explicit in case of the much-declared promises with regard to advancement of education for all, which enjoys a blurred vision in baffled programmes of action.

Admittedly, the scenario of education for all with all its misfortunes and misapprehensions dates back from 1931 when no less than the Father of the Nation reminded us of regaining the credibility of the schools that were at work for the promotion of elementary education in the then India. In his own poignant words, Mahatma Gandhi said:

> We have the education of this future state. I say without fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the

> soil and began to look at the root, and left the root like that, and the beautiful tree perished. The village schools were not good enough for the British administrator, so he came out with his programme. Every school must have so much paraphernalia, building, and so forth. Well, there were no such schools at all. There are statistics left by a British administrator which show that, in places where they have carried out a survey, ancient schools have gone by the board, because there was no recognition for these schools, and the schools established after the European pattern were too expensive for the people, and therefore they could not possibly overtake the thing. I defy anybody to fulfil a programme of compulsory primary education of these masses inside of a century. This very poor country of mine is ill able to sustain such an expensive method of education. Our states would revive the old village schoolmaster and dot every village with a school both for boys and girls.[1]

Bearing very categorically and distinctly in mind the solemn responsibility that "The State shall provide within a period of 10 years from the commencement of the Constitution for free and compulsory education for all children until they complete the age of 14 years," the state of affairs now in education for all has become far beyond the promises made and challenges declared. An overview of the problem and issues with regard to universalization of elementary education made by the Ramamurti Commission is significant even from the perspective of the same encountered now in spite of tall promises and evaluation-shy programmes of action:

> The continued failures since independence to fulfil the Constitutional directive of providing education to all children upto the age of 14 years is a teasing reality. Undoubtedly this problem qualifies for being ranked as the most fundamental problem of our educational system. It is only in recent years that the nation has come to acknowledge the magnitude of the problem. More than

half of all children (and not one-third, as was often claimed for years) and two-thirds of the girls are outside the ambit of education. Whatever hesitation may still exist must now give way to a frank admission of these facts so that an honest analysis of the causes of the problem may begin. The degree of failure is further accentuated in the case of the children of SC/ST and other educationally backward sections of society. The focus of the various strategies adopted so far to bring all children into schools has been on the factors, which lie within the educational system. This is equally true of the NPE/POA. The socio-economic and cultural factors have played only a marginal role in educational planning. The approach to universalisation ignores the hard social realities. For instance, according to certain estimates more than 4.5 crores of children, constituting one-fourth of the schoolgoing age group, are engaged in child labour. Many of these children face brutal work-condition in both the organised and unorganised sectors. The issues of social justice with respect to educationally backward sections of society and gender bias rooted in the patriarchal Indian society are some of the other significant factors that have a major bearing upon participation of children in education.[2]

That education for all is a commitment for all to be retained in all care and caution can hardly be denied. For this purpose what is of utmost importance is to make a war footing through well-devised plans and programmes of action and translation of those in right earnest. To start with, revival of defunct or lost schools for children, in particular, ought to be made by eliminating all stigmas and superstitions whatsoever. In this respect, a National Programme of Action well scrutinised in terms of survey, plans, curriculum construction and immediate and long-term activities would serve an ideal purpose of how to go ahead successfully. In fact, during the last 50 years, if not more, after independence we simply wailed for the sordid conditions that hampered education for all but practically we did nothing very satisfactory and fruitful in spite of the fact that we showed our sense of responsibility or sincerity whatsoever by launching Operation Blackboard and numerous other programmes of elimination of illiteracy.

Meanwhile, with continually aggravating position of drop-outs/stop-outs/erased-outs right from the pre-primary stage, education for all has lost sight of much of its desired goals and, let us frankly admit, initial spurts, thanks to our much adored policy of liberalisation *sans* any liberal approach to and involvement in education for all. Notwithstanding the fact that we have outright ignored the importance of introducing the programme of Work Experience or Socially Useful Productive Work so vigorously launched by Mahatma Gandhi in his programme of basic education, the appalling disparity and passivity in launching effective programmes of education for all children in rural areas in particular are yet to be eliminated. In this connection, one cannot but recall the invaluable words of alarm:

> . . . it is not surprising that the growth rate of enrolment in elementary education is tending to taper off. What, however, is even more disturbing, a large number of those who enrol, drop-out very soon. Of 100 enrolled, in class I only 25 children reach class VIII. The rest make do with a smattering of illiteracy or add to the mass of illiterates in the country. It must be emphasised that the schools where the majority of children study, whether in towns or in rural areas, are far poorer in facilities, quality and relevance in education. This is one of the reasons why the drop-out rates in these schools are staggeringly higher than in the schools for the elite. Our position in respect of elementary education, even in comparison with the majority of developing countries, is highly unsatisfactory. If adequate provisions are not made even now for school facilities, requisite number of teachers, restructuring of the curricula and methods of teaching, we will be marching into the twenty-first century with an unacceptably large corpus of illiterate people. The poor will thus stand doubly deprived. The adults will be living at a low level of subsistence while their children will be condemned to a life of ignorance and squalor. Even for those, who are more happily placed

the poor and the ignorant will be like millstones round their necks. Moreover, it is highly improbable that the country will go on tolerating the double deprivation depicted above. To do nothing is to invite tensions beyond the control of law and order machinery. As a democratic country interested in socio-political evolution in a peaceful and orderly fashion, India must firmly rule out the default option.[3]

To make education for all a matter in reality and not a matter in print alone devoid of reality and shy of appropriate implementation, it is high time to think deeply over the following issues:

1. The fundamental right to education awaits proper constitutional safeguard from all respects related to theory and practice, which await apposite synchronisation.
2. That the fundamental right to life can hardly be conceived in the absence of the right to live with human dignity necessitates a look anew and afresh in terms of real-life situation.
3. Education for all in order to be justified to its connotations must not remain isolated from what it should be as it actually demands from people of all sections of life irrespective of caste and creed, colour and clime, rich and poor and so on. This is all the more important in a vast country like ours where passivity and inaction are unfortunately nursed with all care and caution.
4. Education for all must be concerned with the standard of living in a country where education is exploited in the diverse parameters of work-culture by ignoring rampantly the law of the country. As a result, work-force or labour force in terms of education often makes an appalling mismatch where individual identity and particularly the right to live in minimum dignity and honour is ruthlessly raped.

5. Education for all, contrary to the usual norms and practices is never apart from education for excellence. In whatever endeavour approach to advancement in education for all is undertaken in our country even now more often than not lose sight of this fact. Consequently, education for all, instead of being a challenging adventure in education for excellence in a newer and more interesting manner, turns out to be an education for caricature and education for nonsense that embrace futility.
6. The whole parameter of education for all cannot, as is usually practised, be isolated from those of education in different directions and at different stages of learning. In the absence of doing so, there is every viability—an actuality at present—of this solemn promise of education for all being marginalised as a second rate or second standard or even substandard matter of importance.
7. Teachers for the purpose of education for all are hardly to be found devoting themselves to the arduous task of coming closest to the hapless illiterates and sharing a cordial atmosphere of empathy and stick-to-itiveness to serve to the best of their abilities without caring for position or honorarium whatsoever or howsoever. In this regard, let us frankly admit that even though such kind of teachers are rarely available, whatever number of teachers of this type and for this purpose is available is again not welcome by the society or the immediate community or even by the members of the teaching partners for reasons best known to themselves.
8. In education for all there is a great obstacle in depriving the really talented ones who are normally lost in the melee of a huge number of learners from different backgrounds, and who hardly receive special attention as gifted children. Psychologically, this is, indeed, a great problem—one cannot but call it a national and global wastage—which is yet to be

negotiated in the right order and discipline and from the right perspective of education for efflorescence of the fullness of man.

9. To take care of the economic viability in translating the end-in-view of education for all is hardly deniable. In a country like ours with more than a billion population and having more than three million children out of the ambit of education of the minimum standard to eke out a decent life in future, the economic constraints demand a careful and cautious re-framing of allocation of funds which should be properly utilised and well audited. Moreover, regular revision and reorientation of economic plans and programmes for development of education for all needs to be taken up into serious consideration.
10. That education for all remains a myth and hardly comes out to be a reality is primarily because of the fact that whatever plans and programmes for successful operation of education for all is undertaken meets a disastrous nemesis on account of absence of timely evaluation and re-evaluation. This matter should be squarely dealt with. Otherwise, education for all will be, one cannot but admit metaphorically, education for fall especially of our darkling children of illiteracy.

Bearing in mind the ends-in-view of education for all in the light of the above, one will have to negotiate the crucial issues that one encounters in course of implementation of educational plans and programmes. The problems that really necessitate our attention right now are significantly pointed out as follows:

> One real problem however will remain with us. That problem will lie in having to decide how to go about providing education to all the children—around 200 million of them, at the next count, will make up the world's largest child population. First, to decide on the right

languages of literacy and primary education; second, the contents of what is to be taught; third, how to teach this across a country whose multicultural, multilingual character goes down to the district levels; and finally, to maintain the quality of the elementary education to be imparted. Clearly this is one enormous task.

Illiterate parents in general, as seen in various recent surveys, are today ready to make greater sacrifices—to the extent doing without the money earned through the working child—to send their children, even girl children, to school. This, if there are regular schools to go to and regular teachers appointed to teach in them. Here the real problem will lie in finding ways of providing safe school buildings with congenial environment, dependable transport and around 3.8 million dedicated people to serve as regular teachers—all of which spell out another stupendous task.

Third, to send all children to regular schools with regular teachers—if that rare species of human capital can be made physically available in sufficient numbers—will cost an enormous sum, even as all calculations show this would eat up a much smaller share of India's gross domestic product than anyone would have thought possible before the calculations were made.[4]

The problem of functional resource availability in launching a crusade against illiteracy and advancement of education for all is no doubt legion. But, at the same time, it is also to be admitted that once we are genuinely involved in eradication of illiteracy and enrichment of education of all, there will hardly be any serious constraint which cannot be overcome and all our sincere endeavour will definitely pay worthy dividends, however meagre that might appear.

Right now or never, what requires immediate programmes of action may be stated as follows:

1. Identification of vulnerable clientele for education.
2. Provision of training and orientation facilities for teachers to cater to the special needs of successfully negotiating education for all.

3. Introducing a time-bound and evaluation-happy work-schedule especially designed to cater to the needs and priorities of every learner at any stage of learning under the programme of education for all.
4. Involving all people in all sections of the society to join the nation-wide programme of education for all and encouraging them to contribute as much as they can to the noble mission of advancement of education for all.
5. Preparing and selecting books, maps, charts, pamphlets, drawings, festoons etc. to bring about action plans and other satisfactory programmes of action with regard to education into a platform of vibrant and thrilling reality.

Education is never a one man's task. More so is education for all where the involvement of all is not only desirable but also obligatory. It is really heartening to note that there is, of late, an all-pervasive and all-endearing endeavour, which is directed towards crusade against all constraints in translating the ends-in-view of education for all. As Professor Majumdar optimistically observes:

> The good news is: we can afford, purely in terms of monetary (not human) resources to do without most of the cost cutting some experts and several state governments have suggested. In fact, no more would be necessary than to fulfil three arguably achievable targets. First, a rate of growth of the GDP in the range of five per cent in real terms. Second, a moderate but steady increase in the tax-revenue: GDP ratio from the present about 16 per cent. Finally, and most crucially, a gradual but steady rise over the next decade in the allocation to education in the total of the Central and the state budgetary expenditure from about 3.8 per cent of the GDP now to the long promised six per cent.

Of the increase in finance resource availability that would be generated, no more than half need be allotted to elementary education. The other half can be kept aside for the expansion or improvement in the other sectors of education.

But here the real problem would be one of finding a transparent and dependable machinery for effective and ruthless monitoring of the enormous expenditure involved whichever cost estimate is ultimately accepted. Fearing that education may yet generate scandals larger than what food and fodder could, I foresee this would be one of the most daunting tasks facing India at the dawn of the twenty-first century.[5]

And so with promises already plundered to a great extent and challenges maimed or charred on more than one occasion, let all our endeavour be directed towards making a sincere and steadfast approach to education for all by learning from our earlier errors and omissions and directing first our attention to education for all children at the primary stage. Needless to say, once we achieve total success in this mission in particular, the march for crusade against illiteracy at all stages and sections of the society would definitely bring desirable and remarkable success.

Meanwhile, let us be oriented with the invaluable words of the Delors Commission:

> Significantly, the vast and rapid expansion of the education system, and its over-burdening in many countries, have resulted in the inability to attend adequately to the question of educational equity, which calls for providing learning experiences appropriate to the learning needs of students with varying abilities. In the overwhelming ambition to provide education for all, the needs of students with high potential have been neglected and students with differing abilities have been treated equally. As Jefferson once said: 'there is nothing more unequal than equal treatment of unequal people.' Notwithstanding the good intentions of traditional policies, to deprive outstanding students of appropriate

> educational opportunities is to deprive society of the best human resources that lead towards real and effective development.[6]

Are we prepared to break the camel's back?

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# 2

# Education for Apposite Sensitisation

Education today is undergoing rapid change. Mere toying with certificates, degrees, diplomas etc. in the name of education nowadays is becoming a dull, passive and disinterested affair so much so that everyone concerned with education is seriously pondering over newer avenues of education and evaluation thereof. As a matter of fact, three vital issues in modern education have become very crucial and at the same time very complex and pregnant with ticklish issues. First, should education be the concern of an individual alone or related to the global community? Second, how far should education be a crystallised affair of individual efflorescence and to what extent should education pave way to the necessary utopia of unison of interests, attitudes and appreciation? Third, how should education play the role of a living medium of efflorescence of human values?

Interestingly, education is responsive to all the vital issues and developments associated with multidimensional advancement of civilisation. Apart from the fact that all true education is a living testimony to all the convergent as well as divergent ascent and excellence, there is of late a bizarre approach to education as a potential spinner of affluence—call it as a consumable goods or brand it as a brass metal, as it were, to be fashioned or fanned as it is called for. It very often betrays altruism—the spirit that cares for challenging humane relationship. It also becomes more or less a stereotyped affair more perhaps because of lack of innovations in diverse dimensions than in so-called scholastic sophistication. Hence, the importance of education for apposite sensitisation.

## Avenues

The avenues of education for apposite sensitisation can be identified in terms of the following:

1. Human activity and the appropriate thrust for sensitisation thereto.
2. Coping and channelizing individual excellence.
3. Serving as a bridge between local and global needs and priorities of human growth and development.

With fast changing spirit of globalisation, human activity is definitely constrained with the economics of global progress. A certain sense of awareness to dependence on movements of capital, global finance has steered human activity towards a newer avenue of arresting unprecedented circumstances that right now call forth revamping education towards humane sensitisation or never.[1]

The demand for education for apposite synchronisation of the altruistic wills and aspirations of humans can be negotiated best by keeping ourselves abreast with day-to-day changes specially in the economic scenario. This is all the more viable in the arena of continuing education where the strategies for sensitisation have rightly demanded for prioritisation of a new economic order.[2]

Coping with and channelising individual excellence by means of effective and sensitised humane education necessitates a new order and vision of inquiry of human growth and development. Admittedly, education should cater to the ever-divergent avenues of individual excellence in keeping with the trends and tendencies of what prompts excellence towards all directions.

All avenues of excellence in education are, indeed, ones of effective sensitisation. Pluralism in knowledge and experience awaits a furtherance of broadened vision and widened outlook. The need for coping with individual excellence has given rise to numerous points of inquiry and interpretation among which the following may be prioritised for effective sensitisation.

## Working Towards Common Ends in View

Humankind cannot live in isolation. This is all the more viable for socialisation. A sense of love for all is the end point of every individual insofar as his excellence in being is concerned. So whatever work he accomplishes or tries to accomplish in all excellence and perfection necessitates a definite pattern of efflorescence of love and sympathy which act and react as a guiding spirit of negotiating the common ends-in-view of advancement. In this respect, education for effective sensitisation encompasses some very important components which can be tabled as follows:

Sensitising Zones
— Love
— Sympathy
— Benevolence
— Care for the Individual
— Empathy for Other Members of the Global Society
— Honesty
— Tolerance
— Austerity
— Simplicity
— Encouragement for Self-sacrifice

## Purity and Poignance of Thought and Action

What prompts education for effective sensitisation in negotiating the vulnerable sensitising zones as above is to gradually make unison of the individual and the other members of the society. Such an effective sensitisation of humans by means of working towards a common end-in-view in very item of fullness would lead and eliminate all doubts and disbeliefs in the existence of the great King always in cross-identity in the fusion of the self and the soul in oneself leading to all-pervasive freedom. Thus education for effective sensitisation becomes a justified vision of soul consciousness.[3]

To serve as a bridge between local and global needs and priorities of human growth and development, education in its process of sensitisation endears human unity. How far is sensitisation in and through education successful in doing away with egoism? What strategies of sensitisation in and through education are to be effectively implemented so that the self-affirming instincts of every person find appropriate lessons to learn the right law of life and action? A real conquest of the world and the immediate environment by means of education for effective sensitisation looks forward to that divine fulfilment of oneness of humanity where the ultimate of life finds a real habitation and significance.[4]

Admittedly, sensitisation is a process of inwardness—a look within for a look radical and revolutionary. Is education today prepared to undertake radical and revolutionary steps to combat against all unforeseen constraints? To continue a favourable dialogue between the have-s and the have not-s in course of introducing education as an effective means of sensitisation, makes the following wide open for improvised deliberation:

— Community discussions
— Education of parents and guardians
— Media education
— Improving quality of life
— Accreditation of work-force

Education is always an all-endearing process. Education for apposite sensitisation in particular demands all the time a harmonious community relationship. The more is the community neatly adjusting, reacting and suggesting to better educational plans and programmes of action, the better is sensitisation. Unless communities come forward and take up radical ventures and challenges of education in the right perspective of human advancement, education remains isolated from the dreams and realities of an advanced pattern of human efflorescence. What types of community discussions can effectively contribute to the cause of promoting education for effective sensitisation? A prioritised list of items and activities related to this particular end-in-view may be suggested as follows:

- Making appropriate survey work related to community consciousness for educational output.
- Identifying vulnerable community wills and aspirations towards educational fulfilment.
- Editing appropriate suggestions for education, as it ought to be identified and practised.
- Planning programmes of action consequential to community contacts.
- Executing the plan finalised for operation.
- Post-operational evaluation and research on education for better community consciousness and excellence in education for altruistic vision.

The consistent programme of activities associated with sensitised education for community consciousness by means effective discussions is an all-embracing and spiralled process as follows:

- Community
- Individual Health and Hygiene
- Environmental Awareness
- Functions and Festivals
- Literary, Scientific and Technological Thrusts

— Moral, Aesthetic and Spiritual Dimensions
— Inclinations/Pursuits
— Culture
— Ethos and Moorings
— Societal Goals
— National Objectives
— International Understanding and Furtherance of Vision

That an individual shares his ideas, practices and principles of effective and sensitised community-prone education goes a long way in reintroducing education as a living process of human refinement where the cordial relationship among individuals, communities, national and international agencies become a one world of our very own. Obviously, education for apposite sensitisation becomes a normal and spontaneous process of human advancement.

Education of parents and guardians, let us frankly admit, vibrantly begins with and elusively ends up in our slip-shod and lackadaisical endeavour. As education is never a one-sided but all the time a co-operative, communicated and conjoint endeavour, parents and guardians ought to make a more spirited and dedicated contribution to better sensitised education. Let all learners heartily enjoy the rich fruits of education for sympathy and co-operation together with the reality that its success entirely depends on how parents and guardians are in close tune with sensitised education. In this respect a few suggestions may be humbly put forward in order to revitalise education for apposite sensitisation:

*(i)* Introduction of bulletins that speak for the views and opinions of the parents and guardians with their suggestions and comments on education for all-round awareness.
*(ii)* Keeping parents and guardians well informed about latest plans and strategies for operation of education for desirable and appropriate sensitisation.

(iii) Providing parents and guardians with a well informative notebook or diary containing the manifold programmes and activities on the anvil.

(iv) Ensuring parents and guardians with best possible support and co-operation in dealing with diverse and delicate issues on sensitisation in the complex area of education.

(v) Encouraging innovative spirit of action on the part of parents and guardians and stimulating freedom, creativity and critical thinking.

(vi) Endearing positive environment for free exchange and contribution of thoughts for advancements of sensitivities beneficial to excellence in education.

(vii) Inspiring auto-discipline of spirit and action harmoniously related to whatever comes out as a consequence to parent-education in favourable course of application of educational thoughts and experimentation on restrained and poignance of emotions and sensibilities.

(viii) Applying latest gadgets to guarantee the best possible avenues of efflorescence of contribution by parents and guardians towards achievement of sensitised education.

Media education plays a very significant role in moulding behaviour patterns of humankind. With astonishing changes in lifestyle which is certainly at cross-roads with numerous forms of ukase social, moral, religious, aesthetic, spiritual or otherwise, media education necessitates revamping in right perspectives of elegant and sensitised patterns of efflorescence. Presently, there is a marked tendency towards manipulation of facts to suit the vested interests that stand in the way of education of the right kind for the right mind in the right direction for right exposition. To reorient media education as an effective means of sensitisation, the following awaits our earnest attention and accomplishment:

*(a)* Prioritising a judicious code of conduct in mass media education.
*(b)* Encouraging dissemination of values that amply contribute to serene sensitisation in education.
*(c)* Tapping violence, corruption and other ills through dissemination of apposite informatics well groomed in emotion-restraints.
*(d)* Taming devaluation of values writ large in individual and societal behaviour.
*(e)* Infusing a sense of goodness through matters enriched with components of moral and aesthetic sensibilities.
*(f)* Stimulating the spirit of education that advances oneness.
*(g)* Stabilising the vision of altruism and self-assertion along with suggestions and avenues of self-sacrifice.
*(h)* Monitoring a certain pattern of discipline that calls forth sincerity and devotion to dignity of labour and adherence to work as worship—perhaps, one of the most fundamental approaches to education for sensitisation.
*(i)* Continual linkage with the logistics of whatever leads to decency and decorum as a positive outcome of sensitised education.
*(j)* Assuring continual and critical assessments of mass media deliberations suited to the purpose of advancement in sensitised education.

Improving quality of life as true education always envisions is the *sine qua non* of education for effective sensitisation. Notwithstanding numerous pitfalls in education, the urgent need now is how to ensure and translate education for acceleration and continual sustenance of quality in life. This will make ample possibilities of reviewing life in aesthetic terms of calmness and depth of vision.

Apart from the fact that in a consumer-oriented and super-computer-happy world the quality of life that cares for others is severely jeopardised, Education for worthwhile sensitisation cannot wait. Already two antagonistic and deterrent forces have terribly shocked and upset the best promises and intentions of the global humankind. These are a certain pattern of object negativism well endorsed by disappointment and nihilism, and a definite exposition of passivity that ignores and smashes all possibilities of promoting quality in life. Alienation is what may be identified as a consequential component of mis-education affecting quality. Moreover, compartmentalisation of education for the allowance of vested opportunism also indicates how quality of life is indirectly massacred. To sensitise education in order to eliminate the constraints in achieving quality in life and living, the following call forth immediate implementation:

*(a)* Providing education with a favourable and healthy climate of interchange of opinions and viewpoints.
*(b)* Adjusting the apparent loopholes in the contents and methods of education in appropriately reorienting whatever ensures quality of life.
*(c)* Incorporating newer concepts and designs favourable for education of quality of life.
*(d)* Analysing the diverse thoughts and experiments on sensitised education that controls and conveys quality of life.
*(e)* Evaluating all endeavours at education that ensures quality of life by means of thrilling sensitisation.

Accreditation of community workers has now become an inseparable part of education for worthwhile sensitisation. Education with a broadened spectrum of activities has already been closely related to community workforce as a significant relational end-in-view towards fullness. A sensitised approach to education promoting community consciousness stimulates workforce which however needs evaluation and accreditation. Bearing in mind that this is a very crucial and delicate arena of boosting education for sensitisation, auto-accreditation may be judiciously introduced. The components under consideration for accreditation of community workforce to cater to effective sensitisation may be tabled (page 14).

Education has a paramount role to serve as a sensitising bridge between local and global needs and priorities. It cannot but take into account the crucial issues of local aspirations and task forces, which may appear somewhat sentimental and to a certain extent ambitious, but then, these are to be oriented and given a newer dimension to suit the more important needs and priorities of sensitising globalisation. To understand oneself in order to understand others best and *vice versa* must be the guiding spirit of action in every endeavour of sensitised education.

## Accreditation of Community Workforce: A Module

Torn between conflicts and constraints of global interdependence where there is a great canvas of uneasiness and protests consequential to countless problems of disparities, apposite sensitisàtion of the ills of myriad tensions by means of education is the only alternative.

The search for a synthesis of local and global communities by means of education awaits sensitisation of respect for culture and values. This goes a long way in understanding oneself by understanding others and understanding the world as one's very own. The true spirit of life-long education necessitates sensitisation of the right mind and the right kind to foster values and a genuine understanding of the ethos and moorings of the local and the global communities.

When would we appropriately rise up as one man in the enviable and prized adventure in the cathedral of education for sensitisation?

1. A continental survey of globalisation in terms of human activity as follows reveals how the growing ukase in human behaviour necessitates education for apposite sensitisation right from economic uncertainty to accentuated global crimes:

> In the course of the past twenty-five years, the phenomenon of globalisation made its appearance fast of all in the economic sphere. Deregulation and the

opening-out of financial markets, hastened by developments in information technology soon gave rise to the feeling that those markets were no longer watertight compartments within one vast capital market dominated by a handful of major financial centres. This meant that all economies were dependent on the movements of a steadily growing mass of capital shifting from one financial centre to another at high speed, in accordance with interest-rate differentials and speculative forecasts. Subject to a logic of there own which stresses short-termism, the global fiancial markets no longer simply reflect the constraints of a given country's economy, but sometimes seem to dictate the terms of national economic policies.

This opening-up of frontiers has slowly but surely affected trade and industry. Foreign-exchange markets immediately pass all currency fluctuations on to the raw materials and commodity markets, and generally speaking, economic interdependence means that the industrial crises of the most developed countries reverberate throughout the world. The large corporations have had to take those uncertainties and new types of risk into account in framing their strategies.

The resulting situation has depressed the economics of certain industrialised countries and, consequently, those of the developing countries that provide them with their raw materials. At the same, the expansion of world trade has been beneficial to a number of countries. Growth in world exports between 1970 and 1993 was on average 1.5 percentage points higher than that of the gross domestic product (GDP), with an even greater difference in some countries, specially in the period 1980-93: almost three percentage points higher in the case of the Republic of Korea and seven points higher in the case of Thailand. World growth would appear to have been largely export-driven, particularly in the countries where growth has been the greatest. The share of exports of goods and services in GDP rose from 14 per cent in 1970 to 21 per cent in 1991 for all economies, and in the case of China the rise was from 13 to 28 per cent, and in Malaysia from 42 to 80 per cent. These figures clearly substantiate the notion of world-interdependence.

At the same time, globalisation has redrawn the world economic map. New centres of vigorous growth based on world trade, have emerged on the Pacific Rim. The North-South divide has become less clear-cut, as most observers contend that the developing countries should nowadays be classified in a series of different categories that could vary, according to whether the criterion applied is per capita GDP, the pace of development or criteria of sustainable human development established by the United Nations Development Programme (UNDP). This means, for instance, that the question of sub-Saharan Africa's place in the global economy can no longer be discussed in the same terms as that of the Latin American countries. All in all, globalisation, which dictates every country must be able to claim some special advantages in order to participate in the development of international economic relations, makes the disparity between winners and losers in the development game even more blatant.

These disparities are tending to be exacerbated by another aspect of globalisation; the establishment of science and technology networks that link-up research centres of major business enterprises the world over. By and large, it is those who have a contribution to make to such networks, be it information or funding that are able to join. Researchers or business people in the poorest countries may well find themselves excluded, with the result that the knowledge-gap widens, which in turn leaves those deprived of knowledge cast adrift, far from where the action is.

Lastly, an even more acute thrust is the fact that crime is also becoming globalised. The case with

> which information and money now cross frontiers facilitates the illegal trade in drugs, arms, nuclear materials and even human beings, as well as the establishment of terrorists and criminal networks and the spread of money-laundering.
>
> — Learning The Treasure Within, Report to UNESCO of the International Commission on Education for the Twenty-first Century, UNESCO Publishing, 1996, pp. 41-42.

2. A recent study on the demand for education for economic purposes to make a sensitised fusion between economic growth and human development calls forth our sincere attention to the following:

> Developments in recent years in continuing education, especially designed to speed up economic growth may also be seen from the same angle. The sheer pace of technological change has convinced business communities and nations alike of the need for flexibility in the quality of the labour force. Keeping up with, and even ahead of, the technological changes that continually influence the nature and organisation of labour has become a matter of paramount importance. Every sector, including agriculture has need of evaluative skills tied in with knowledge and know-how. This irreversible development is a blow to practices and qualifications acquired by repetition or by imitation, and there is evidence of the growing importance of investment 'intangibles' such as education, as the affects of the 'intelligence revolution' make themselves felt. In that case the continuing education of the workforce also becomes something of a strategic investment requiring the involvement of people and institutions of various kinds: in addition to the education systems, private instructors, employers and employees' representatives are in particular demand. In many industrialised countries funds for continuing education are thus being increased substantially.

> There is every indication that this trend will gather strength as work continues to change in contemporary societies. The nature of work has already changed consistently in recent years, with a distinct increase in the tertiary sector, which today employs a quarter of the labour force of the developing countries and more than two-thirds in the industrialised world. The emergence and development of 'information societies' and continued technological progress, which is a marked trend of the late-twentieth century emphasise the increasingly intangible dimension of work and accentuate the role played by intellectual social skills. Education systems can, therefore, no longer be expected to train a labour force for stable industrial jobs; they must instead train individuals to be innovative, capable of evolving, adapting to a rapidly changing world and assimilating change.
>
> — *Ibid*., p. 71.

It is interesting to recall in this connection how Rabindranath Tagore gives importance to awakening and nursling of soul-consciousness which, indeed, is the most prized outcome of education of the self in sensitised efflorescence of humanistic spiritualism:

> The revealment of the infinite in the finite, which is the motive of all creations is not seen in its perfection in the starry heavens, in the beauty of the flowers. It is in the soul of man. For there will seek its manifestation in will, and freedom turns to win its final prize in the freedom of surrender.
>
> Therefore, it is the self of man, which the great King of the universe has not shadowed with his throne—he has left it free. In his physical and mental organism where man is related with nature, he has to acknowledge the rule of his King, but in his self he is free to disown him. There our God must win his entrance. There he comes as a guest, not as a King,

> and therefore, he has to wait till he is invited. It is the man's self from which God has withdrawn his commands, for there he comes to court our love. His armed form, the laws of nature, stand outside its gate, and only beauty, the messenger of his love finds admission within its precincts.
>
> He whose sprit has been made one with God stands before man as the supreme flower of humanity. There man finds in truth what he is; for there the Avih is revealed to him in the soul of man as the most perfect revelation for him of God; for there we see the union of the supreme will with our will, our love with love everlasting.
>
> — Rabindranath Tagore: Sadhana, Macmillan India Ltd., New Delhi, 1988, pp. 34-35.

4. Sri Aurobindo's viewpoints on the suprarational ultimate of life clarifying the ideal of human unity add a newer spurt on the evolution of the right law of sensitised education in life and action:

> The first mark of the suprarational is the growth of the absolute ideals. The absolute vital ideals must be of that nature. Nowhere are they wanting. In the domestic, social, economic, even political life we find hints of these. Through the two powers of competition and co-operation they are stumbling forward towards some realization of power and unity. For the Divine in life is Power possessed of self-mastery, but also mastery of His world and man and mankind move towards the conquest of their world, and their environment. And again the Divine fulfilment here is and must be oneness and the ideal of human unity however dim and far off is coming slowly into sight.
>
> To assist in this growth Life-Nature enforces on her human instrument ego-enlarging, ego-exceeding, even ego-destroying instincts and movements, which combat and correct the smaller self-affirming instincts

> and movements. And through the structure arrived at by reason is always partial, precarious and temporary, the ideal of practical reason of man labours to find amidst all this the right law of life and action.
>
> — Sri Aurobindo: The Human Cycle, Sri Aurobindo Pathamandir, Calcutta, 1972, pp. 54-55.

5. For a new vision of education for vibrant humanism, globalisation today endears the unison between diverse ends-in-view of the local and the global communities. The pointers and recommendations of the Delors Commission justify education enhancing apposite sensitisation in this regard:

> World-wide interdependence and globalisation are major forces in contemporary life. They are already at work and will leave a deep imprint on the twenty-first century. They require that overall consideration, extending well beyond the fields of education and culture, be given, as of now, to the roles and structures of international organisations.
>
> The major danger is that of a gulf opening up between a minority of people who are capable of finding their way successfully about this new world that is coming into being and the majority who feel that they are at the mercy of events and have no say in the future of society, with the dangers that entail of a setback to democracy and widespread revolt.
>
> We must be guided by the Utopian aim of steering the world towards greater mutual understanding, a greater sense of responsibility and greater solidarity, through acceptance of our spiritual and cultural differences. Education , by providing access to knowledge for all, has precisely this universal task of helping people to understand the world and to understand others.
>
> — Learning: The Treasure Within, UNESCO, Paris, 1996, p. 51.

# 3

# Education for Nationalism

Shall humanity go down or go ahead? In a world of innumerable ambiguities, we continually look askance at ourselves in vain. Our today does not promise for better tomorrows. Our scientific and technological marvels bring forth promises not all the time of progress and advancement but more often than not of peril and doom. Lost is our lured up knowledge in information. Lost, too, is our precious life in bare living. We invite ignorance despite our abilities to make miracles in bringing about global peace and harmony. We create problems for problems' sake and not for revaluation of worthy human values. With appalling absence of discipline in our education whatsoever, our doubts are ill-founded, imaginations caged, feelings blunt and, on the whole, consciousness maimed. Our eyes never visualise the inner human sorrows and sufferings, ears deafened in all around ethereal pollution, hands doled out in automation and mouths closed up in absurdities and passivity. Whither human civilisation? Whither world peace and harmony? Whither meaningful education that cares for endearing humanity?

Apart from the fact that we have all the finer sensibilities of love, sympathy, fellow-feeling, tolerance and so on, we do not come closer to one another. We do not love one another. We do not even feel for one another, nor do we show the least possible sense of sympathy for others. On the one hand, the world changes rapidly with so-called advancement of science and technology, on the other, human behavioural abnormalities are grievously focused in almost every activity. The world has become too small to live apart. The world has also become a tooth and nail relational campus. We share others' opinions not all the time in sympathy but in hypocrisy well camouflaged. We call it a strategy—what a fall!—to establish somehow or other our individual identity. But the identity of individuality in the desirable form of oneness is hardly baptised in education as it ought to be and as a consequence is bound to be lost. To raise human consciousness on an appropriate pitch to protest against pettiness and hatred, apathy and ignorance—'the worst forms of bondage for man,' as Rabindranath Tagore poignantly warns, is the greatest adventure of humanity. Should we yet remain deaf to the call of this adventure that beckons amidst a distorted world of increasing conflicts—a prized outcome of mal-education?

A change of consciousness in the unity of the human race is long overdue. The future of humanity rests primarily on complementary lines: the harmonisation of best thoughts, best ideas, best expressions and best experiments dedicated towards the betterment of a bruised world. Moreover, with growing sense of insecurity, restlessness and loneliness, a just and secure basis of material life and a higher collective life that indicates not only a life of togetherness but also a certain sense of spiritual awareness would be the outcome of the greatest achievement of human endeavour. Indeed, global civilisation awaits this next higher development in man for unison for material and spiritual sensibilities. The evolution of human consciousness faces this greatest challenge to prove the worth of man as man.

The agonies of human consciousness cannot but be responded to with a positive purpose in view. Unite or perish is not only a slogan for survival but also a definite tint of awareness which the modern mind lacks most passively. A deep accord between the spirit of action and the reality in view is the way of awakening to encounter the dawn of perfume of promise. The goal of human endeavour waits for this perfume to adore and embrace humanity. Education under these circumstances has indeed a very vital role to play. It should assure every man and woman how to deal with antagonistic situations that stand in the way of effulgence of humanity. Human love married to intelligence and human diversities coupled in genetic uniqueness beckons us to revisit as Aldous Huxley continually invites the Brave New World:

> The value, first of all, of individual freedom, based upon the facts of human diversity and genetic uniqueness and compassion, based upon the old familiar fact, lately discovered by modern psychiatry—the fact that, whatever their mental and physical diversity, love is necessary to human beings as food and shelter; and finally, the value of intelligence without which love is impotent and freedom unattainable.[1]

Truly, the freedom of the individual for a rapid change of consciousness in order to create and enjoy a better world of tomorrow is terribly jeopardised. Maimed and mechanised, power-lifted and pawned to automation, human freedom is utterly caged and cornered in confusion. You cannot say what you really and sincerely want to say for your voice is stifled and choked by reasons beyond your control. You cannot do what you really and sincerely want to do, because your inherent spirit of activity is either purchased or doled out to passivity. Your sayings or doings whatsoever lack freedom of manifestation. Whither individuality, whither consciousness for emergence of a cathedral of peace in a Big Family of Man deserted by education as it ought to be?

To inspire and encourage every human being to be conscious of his own inner world of potentiality is the greatest endeavour of education for a civilised humanity. And, for this ends-in-view, all our scientific and technological marvels should be vigorously directed towards orienting a better communicational approach by means of meaningful education.

The education of loving, being and having must be given wider avenues to challenge the sordid affairs of life. The social aspects of welfare and integration are yet to be properly translated into reality and the individual is yet to worthily contribute to this fundamental objective of thriving humanism. In fact, the sense of mutual sympathy and dependence based upon the sense of love for each other is yet to appositely stir and boost human sensibilities. More or less camouflaged as our every action and interaction is, we have lost our own unique identities. This certainly demands a reshuffling of our approach to social behaviour that would bring forth the desirable sense of solidarity, intimacy and good fellowship of humans.

Moreover, for a certain sense of refinement as a positive outcome of living education, it is necessary that we should harbour on the rich values of love and togetherness. Why not ask ourselves with this definite purpose of view that this world of ours must be one born of and christened with the education of Truth, Beauty and Goodness? Why not promise for the efflorescence of every bit of quality—the quality of consciousness in particular—in every individual? For promotion of individuality what is of absolute importance is the inherent awakening of the sense of loving one and all. This necessitates the education of loving that would steer one to challenge all conflicts and confrontations. A change of consciousness in which each individual untiringly strives forth for a better bond of love among humans—the goal for a worthy world to live in—is the greatest need for a world of divided aims and frustrated objectives.

Education modernised for the welfare of humans from the materialistic points of view also necessitates the change of consciousness for an extended world community. It is now an exposed affair of life that no scientific or technological exhibitionism in the form of experimentation and of course, of threats with nuclear weapons can guarantee any freedom from nemesis now nor would these make any worthy avenue towards human development of peace and prosperity. That individual need of day-to-day life must have some sort of co-ordination with the awareness of the greater and better values of life—to utilise or channelise every material aspect of life to the cause of the World Family of peace, unity and prosperity—is yet a matter thought of in theories alone but not vigorously exercised in practice of perfection.

Mutuality and harmony of a truly superior expanded community of consciousness demand right now the education of being—the discovery and rediscovery of the lost "I" in the whirlwind of "We" mesmerised in abstractions. To be categorical, every individual has lost by himself or through circumstances beyond his control his own identity. And who ignores that to lose one's own identity is to lose one's everything, every sense , every emotion, every imagination? A change of consciousness in being is to assure every individual to be definitely someone an endless force singled out and properly identified in the midst of all "We"—a fact, alas, ignored in quest of a queer commonness of ideas and opinions that betray the boundless individual spirit of enquiry and excellence.

Shorn of the proper role of education, today's nationalism is mutilated in bruised identity. It essentially demands that there must be an awareness of each "I" to contribute abundantly to the world as an expanded community. A change not from without but from within alone can be a fitting answer to negotiate the limitations of part—men as we practically are in a world sans wisdom barely bred in reason—science. The slogan of an expanded community well crystallised in education—Be thou whole—is yet to be responded to in a well-designed and appropriate manner. The spirit of nationalistic awareness does even now fillip the visions of individuality to respond to the cause of the science of the beyonding of the endless further. With all these limitations, the avenues of betterment of individual excellence must be made wide open. The spirit of every "I" will itself give a just reply to wanton slaughter of subjectivity, which is responsible for the wretchedness of the world that seeks peace frantically and seeks in vain. The evolution of individuality, the continual and painstaking endeavour by means of education for the refinement of every "I" would worthily challenge the crisis of modernity. True nationalism would, then, make us conscious of the fact that we will have to save our petty selves from being dragged into the mire of selfishness.

A schizophrenic society squeezed in the mania for leading an easy and carefree life is a pointer to the symptoms of man's total involvement in puerile and passive now. This belittles the dynamic spirit inherent in every person. And to transcend from now to the onward then—a must for a world of expanded community—becomes crippled in stranded thoughts, ideas and expressions revealed in sampled out versions in the model of passive and paralysed living amidst which today's nationalism is narrowly netted and nurtured. When would every "I" come out of this self-styled prison of passivity by dint of a well disciplined and all-encompassing living programme of education?

To identify the marks of passivity from every subjective role of human behaviour is the most arduous but the most desirable area of assignment yet to be undertaken in right earnest by every growing citizen of the world. The desire to share others' sorrow and happiness, hope and hopelessness, futility and success in order to awaken the inner spirit of consciousness to negotiate all conflicts and the seeds of true nationalism are thus firmly sown on the ground of mutual understanding, sympathy and harmony as a natural consequence of the education of essence and excellence.

Indeed, man is both a project and a probability. His salvation perhaps lies in losing himself in quest of perfection of a better tomorrow. Unless there is the deepest truth of self-consciousness to make the world a really beautiful place to live in, the image of man educated in the true sense of the term dwindles in hopelessness. An image of man as a goal and future-oriented entity rooted in the educational psychology of consciousness would seem to be the most viable factor of avenue of bringing about the desirable change in human behaviour. The implications of such an enhanced and inclusive awareness might be the only way out.

Matching scientific and technological knowledge with individual aesthetic vision born and bred in the consciousness of a world true, good and beautiful might mitigate the disparities between the promise and the performance of a purely technical and mundane approach we are very often forced to undertake. The awareness of an educated global human family would steer humans towards self-criticism, a powerful antidote to human limitations.

On the new dawn of the twenty-first century—indeed, a new era of the world as an expanded community—a re-discovery of man through a sincere endeavour of search within—a science of the self as one would heartily and safely identify—is perhaps one of the greatest needs of mankind. This inner search is the only way to integrate the disintegrated, to heal the bruised and affected parts of human consciousness. Naturally, the search indicates a stick-to-itive endeavour, a persistent approach to the ways and means of life, 'to see,' what William Wordsworth exquisitely asserts, 'into the life of things.'

The realignment of a new dimension of self and the passion for emergent values always haunting humanity to march amidst recklessness and violence but ultimately yielding to passion spent in perfection is never a painless process. "To be conscious is" as T. S. Eliot characteristically remarks, "not to be in time." In fact, a certain sense of consciousness of the world as an expanded community primarily necessitates an expanded vision of the self towards an identity of unison of togetherness. Who denies that this can only take place when there is an ideal and harmonious atmosphere of sharing of experiences and living a communicated, conjoint and compromised life of awareness—an enviable outcome of education par excellence?

The challenge of the crisis and breakdown of civilisation is to be sincerely and forcefully negotiated by means of the unity of the human race—the unity that calls forth national consciousness—on which scientists, men of religion, historians, humanists and others work untiringly. A betrayal to nationalism through easy-go revolutions fashioned and fabricated in human massacre can only satisfy our disillusions and cruel passions but would never lead to a change of consciousness to become partners of human advancement and civilisation.

To think and reorient the world for the assured goal of an expanded community should also assure nationalism well crystallised in education to allow and encourage education to beckon a promise of self-development and self-activity, creativity and ceaseless pursuit of inner harmony. The awakening of creative consciousness by means of education could alone contribute amply to the world as a global community. This would also initiate the spirit of curiosity, askance and inquiry for a truly nationalistic spirit of our march for humanity. The only caution to be undertaken against anomalies in educational operations for emancipation of individual creative and critical consciousness is to see whether the successive steps for self-development and self-activity are really leading to synchronisation of every individual endeavour, however insignificant it might appear. Otherwise, whatever avenue of awareness might usher forth in an individual for the furtherance of nationalistic spirits of peace and unity of mankind would be hopelessly sandwiched in and throttled up in a mess of multiplicity of scientific and technological chivalries.

Admittedly, the man within man is lost in the melee of dittos and proxies. He stares at himself only to be fooled by the overpowering influence of external forces. His language is silenced only to enrol him to ape with experimentation not with himself, with his own unique mystery of the inner world of wonders, but just toying with agonised expectations of the self that cares for humanity. But who denies the boundless sky of the mind of an individual serene and blessed in education of the right mind and of the right kind? Who ignores the fact that every bit of individual endeavour for the advancement of nationalism might orient the 'seek, hurry and divided world' into a harmonised Big Family of Mankind?

A revival of the lost art of consciousness in individuality is the most desirable factor of true nationalism. And education, like all other social institutions, must be concerned with the final and abiding values of the world as an intensified, glorified and well-expanded community. A certain sense of consciousness in the individual to transform and transcend himself for greater and worthier contribution towards global peace and unity is the immediate need to be negotiated with all seriousness of purpose. As a matter of fact, every individual must be concerned with the final values of mankind. The pertinent questions that should bring about a change of consciousness are:

— What is humanism?
— What is good life?
— Who is the good citizen?
— What is the truest spirit of nationalism?
— What role should an individual play to consider and reshape the world into an expanded community?
— What should be an individual's relation to nature, death, pain, ageing, illness, love, sympathy, and fellow-feeling?
— How can one live a zestful, enjoyable, meaningful life?
— What must one be loyal to?
— For what must one be ready to die?

Ostensibly, all these volleys of questions hover round one single area of true nationalism. The problems for manifestation of individuality—the continual endeavour to be conscious of the shortcomings of softer sensibilities and finer emotions of life—necessitate a search within, an inner exploration to find out and translate the true meaning of life. Undoubtedly, human sensibilities cannot but encounter conflicts that care more for personal wooing than for total goodness at the initial stage of reacting to any circumstances. What is desirable at this stage is to continually prepare oneself to contribute more worthily towards human development than anything else. Nationalism demands that with the awakening of a sense of consciousness in an individual to be a worthy partner to the global community, all creative sensibilities and critical appreciation must be given wider channels of manifestation. In fact, with such a change of consciousness everyone would be able to feel within himself the pride of sincere erudition that is never lost in either explosion or pollution in bare information. The more the urge for sincere feeling and unison of altruistic consciousness, the greater is the horizon of the world as expanded community.

Moreover, the mind without fear can only bring forth miracles in today's conflict-torn world of sham modernity. The wails of the individual born out of the consciousness of humanitarian and benevolent attitude towards trigger—happy doled out nationalism must not be strangled in abject intimidation of extinction. The strategy of extinction has also its antidote in that of erosion and elimination, and the individual right now requires by dint of the influence of the right kind of education a change of this consciousness. The indomitable spirit of human consciousness and human perfection would certainly steer clear of all the confrontations created by complexities of behavioural outcome. Freedom to grow and freedom to create are the two most vital factors that amply contribute to human sensibilities and bring about a desirable change of consciousness. The urge to foster the spirit of freedom is the guiding force for true nationalism—a force that energises the inner spirit of an individual to become conscious of being creative and critical. How long can the world of distorted wills and aspirations be ignorant of the insatiable spirit of consciousness for individual freedom and creativity?

At the backdrop of the maladies of modernity where creative consciousness and inner harmony of every individual are more or less subordinated to abstraction and passivity, the following objectives well backed by apposite educational plans and programmes necessitate immediate attention:

1. To look into an individual's peculiar and manifold avenues of creative consciousness so that identification, analysis and synthesis of the positive points of individual potentiality might, from psychological points of view, be most successfully and satisfactorily channelised for promotion of inner harmony and for a certain sense of in-depth feeling for the world as an expanded community of mutual love and sympathy.
2. To enable everyone to freely and independently foster the spirit of self-consciousness and self-activity keeping in view the fact that all attempts for the same might result in favourable understanding and appreciation of the true spirit of nationalism.
3. To foster the spirit of looking within and looking askance at one's own self so that it might be really possible for one to identify and analyse the favourable

or unfavourable areas of development of creative consciousness and accordingly, chalk out programmes for better human welfare.

4. To equip every individual to delve deep into his unique power of creative awareness to each and every item that significantly contributes to strengthening of inner harmony and heightening of humanity.
5. To identify and analyse the vulnerable areas of human activities that accelerate self-growth and self-analysis, and, in the end, profusely contribute to enrichment of nationalism in the form of creative consciousness and synchronised human behaviour in particular.
6. To identify and analyse the felt needs of mankind that promote nationalism and to enkindle the spirit of inner consciousness to become worthy members of the world as an expanded community.
7. To probe into abstraction and anomalies standing in the way of desirable change of consciousness of every individual for creative sensibilities.
8. To consider and evaluate operational avenues of consciousness in every individual and to maintain wide opportunities for undisturbed and smooth display of individual delicacies often ruthlessly destroyed in dire discipline for the sake of discipline alone.
9. To allow individual suggestions based on creative and critical appreciation to be properly ventilated in the forms of thoughts, feelings and actions.
10. To identify and analyse the catchment areas of emancipation of individual creative awareness and to allow freedom to be as one should be.
11. To assess the vulnerable areas of individual consciousness in aesthetic sensibilities and accentuate softer visions and finer emotions of life to impress upon the world community.
12. To study the apparent pitfalls of individual creative manifestation and allow every individual to nurture the spirit of curiosity for discovery of the right mind

needed to orient an expanded world community for peace and prosperity.

To allow mankind to be in a position to enter into the cathedral of consciousness is the prime need on which the true spirit of nationalism significantly depends. What is sometimes called change from above is this inner human change and it must come from within. It may be doubted how many individuals are really keen to respond to passion for perfection and total change in man and environment. That the sciences for just and dignified human settlement in the world as a whole are in the road to recovery is yet an unlearnt and unexperienced factor in human excellence. The distorted passions of mankind are happily nourished in the recklessness of scientific experimentations where all the finer sensibilities of humans are maimed and crippled.

Unfortunately, progress or civilisation today continues to be measured exclusively in terms of scientific and technological leaps and rarely in terms of a harmony of impulses or a heightened awareness of expanded community. We are still failing to make the world our very own because we do not really know how to come closer to each other, feel more deeply the pains of each other, enjoy most heartily the happiness and ecstasy of each other or experience the aesthetic and creative consciousness of each other.

Cowed as the spirit of our culture is, we have yet to enrich our thoughts and sensibilities towards greater understanding of nationalism. A change of cultural consciousness through education for emancipation of the individual as has been characterised by the Greeks might show us the avenue of a proper platform of world peace. As desired, versatility, individual initiative, freedom, self-reliance, cultivation of the arts and the intellect are suggested by culture and humanistic ideals of education to encompass the world as expanded community.

For a revaluation of values, unison of different cultures of the world is of immediate importance. This would also enable humanity to march with a mission of positive consciousness for the well-being and peace of the world community. In fact, every nation has its own culture created through years of exercise of both individual and group excellence supplemented by both creative and critical appreciation. It is not only necessary but, perhaps, mandatory also that every nation must share with others its own contributions to culture and synchronise the positive and forceful cultural communicational points of interest and appreciation. As the world has become nearer to approach all cultural communication for every nation, it is high time to be conscious of launching vigorously manifold experimentations on cultural unison to enkindle the true spirit of nationalism in the world. A word of caution in this regard is that every strategy for experimentations for cultural synthesis should emphasise more on culture in silence than on exhibitionism because it is undeniable that a change of consciousness for the world as expanded community should also ensure a change of attitude that adores humility in every endeavour. Needless to say, the culture of any country primarily gives importance to the culture of the aesthetics of humility.

Admittedly, all the subtlest recording instruments of human psychology would fail to measure all the psychic events that occur in a single psyche. The questing human mind is continually arrested and confronted with infinite problems of human consciousness. Considering all the shortcomings of human efforts, the study of the nature of human culture at all levels should be oriented by the new dimensions of a change of all-round consciousness. In this connection, we may be forewarned with the poignant words of Arnold Toynbee:

> Every man, woman, and child that is alive today is living in a world in which mankind is now faced with the extreme choice between learning to live together as one family and committing genocide on a planetary scale. Neither the human race nor any living member of it can afford to ignore the present human situation. We must cope with it if we are not to destroy ourselves; in order to cope with it we must understand it; and trying to understanding it commits each and all of us to making some acquaintance with at least three vast realms of knowledge: a knowledge of non-human nature; a knowledge of human nature; and

> a knowledge of the characters and histories of the local and temporary cultures—some relatively primitive, others relatively advanced—that man has created and transmitted and modified and discarded in the course of the ages that have passed since his pre-human ancestors became human. Formal education's minimum task has thus become a big undertaking in our day; and every child will have a strenuous course of formal as well as informal education to run in order to grow up into being an effective citizen of our new world.[2]

A fair play of our ideas and imaginations, expectations and fulfilment soaked in a change of consciousness might steer us towards the eternal truth that all of us are for each and *vice versa*. Only then true nationalism will encourage humanity to reorient the people of the world, as it should be—a Big Family of Humans. The sky of every human heart is anxiously awaiting this most desirable bond of the world as expanded humanity. The signals are distinct in the form of each moment of yearnings.

Meanwhile, let us unendingly ask ourselves: Are we well-equipped with the promise of that brilliance of excellence which would certainly bring about a much sought for harmonious change and everlasting peace of the world—our very own—that all the time represents the True, the Good and the Beautiful?

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# 4

# Environmental Education

Education is always a promise and a poignance. It is a promise to evolve and a poignance to develop. How to evolve and how to develop, and why? What are the most significant factors to evolve and develop? Why is mankind associated with evolution and development? These and a series of such questions always await appropriate answers with particular reference to man and environment and *vice versa*.

Apart from the fact that man is essentially the greatest gift of environment—'Dust thou art to dust returnest'—the education received from and through environment is essentially the education to 'educe' which is to develop within where the immediate environment is the learner's alma mater—the life of life and soul of soul. Education nursed in environment is primarily a way of paying the infinite debt to oneself, to one's own being by means of one's becoming. How to pay the debt? The avenues are legion, the strategies surprising and countless. But behind all or perhaps more comprehensively and categorically, at the backdrop of every endeavour, the poignance of promise and perfume of perfection indicate the ascent and excellence of education. Hence the prime importance of cultivation of aesthetics in environmental education.

Admittedly, in a complex world of queer intentions and bizarre hopes and ends-in-view of life and work, environmental education pines for the aesthetics of catholicity of vision and fullness of its finer components like Truth, Beauty, Goodness, Grace, Modesty, Simplicity and so on, which have unfortunately been forced to enjoy undesirable slumber in an inebriated and intoxicant environment of worthless affluence and puerile passivity. We fight shy of the education of Nature that propels the finer blades of humane sensibilities and more thrilling moments of human advancement than a mesmerised and mechanised world of learning lost in the labyrinth of hopeless mirage of miracles that dangerously toy with environment any time and every time. Whither education?

Prioritisation of aesthetics in and through environment education is the need of the hour. The crisis arising out of environment hazards is, indeed, the crisis of education especially in aesthetic dimensions. The gradual erosion of aesthetic values in life and society indicates the fact that we re yet to endear our environment from where we actually learn and practise the pulsating lessons of love, sympathy, forbearance, kindness, charity, integrity, harmony and lots of other aesthetic values so essential for humane ascent and excellence. Sensitising environmental studies in the broad perspectives of aesthetics presupposes identification, analysis and evaluation of the essential components of aesthetics in the light of the following ends-in-view:

*(a)* To enable every learner to be intimately associated with the environment in general and the immediate environment in particular.

*(b)* To cultivate a sensitised vision of environment in order to best exercise the spirit of goodness coupled with that of generosity.

*(c)* To stimulate advancement of delicate and fine sensibilities like love, sympathy, attachment, perseverance and so on without sacrificing justice, steadfastness to righteousness and simplicity.

*(d)* To stick to the aesthetic values of a liberal approach to each thought-pattern and item of experience well

suited to maintain dignity and valour, strength and resourcefulness.

(*e*) To learn the lesson of agility and vigour by means of control and restraint in tone and temperament.

(*f*) To accentuate within and beyond, the spirit of decency and decorum, discipline and punctuality.

(*g*) To bring about a certain and sombre approach to grace of life amidst a society well alert in environmental bliss and cohesion.

(*h*) To fillip a positive and optimistic approach to altruistic advancement in an eco-friendly atmosphere of all-round goodness by bidding farewell to narrowness and frustration, boredom and desolation.

(*i*) To make a happy unison between man and Nature to look forward to the brighter prospects of being enlivened earth-citizens of tomorrow.

(*j*) To glorify the vision of man and environment as common pathfinders to permanent peace and harmony, friendship and amity.

From the philosophical perspectives of environment and its relation to growth and development of man, three factors necessitate apposite elucidation. First, the growth and development of man in environment as a natural and spontaneous efflorescence of being and becoming leading to a further step towards beyonding by virtue of excellence and ascent. Second, the role of environment as a characteristic and significant contributor to cultivating the essential values and qualities in the exercise of aesthetic sensibilities embracing all-round goodness and fullness. Third, the positive and disciplined approach to environment that equips man to learn how to safeguard the environment which caters to the best aesthetic spirit of making the world a true abode of One Great Family of Mankind.

In fact all environmental education should primarily be geared to cultivation of the essential spirit of how to make an endearing and sustained relationship between man and environment on the aesthetic principles and objectives of love, empathy, co-operation, honesty, modesty and dedication. All this aesthetic components are best learnt in and through environment, which has a perennial and abiding influence in the life of every human being. Bereft of the exercise of these components by refusing the role of environment, education in general and aesthetic education in particular becomes dull, drab, monotonous, mechanical and artificial. Frankly to assert, today's education encompassing scientific and mechanical know-hows in plundering the vast natural resources of the environment has greatly fostered broken houses with broken minds rampantly fertilised in futility and fractured faiths in the future of mankind.

The aesthetic education of endearing the environment—the life blood as it were of every human being—is, indeed, in an alarming phase of its existence. We fail to assert the great aesthetic education we receive from environment so characteristically voiced forth by Wordsworth:

> One impulse from a vernal wood
> May teach you more of man
> Of moral evil and of good
> Than all the sages can.
>
> — *'The Tables Turned.'*

Environmental awareness leading to endearing environmental education and justified to fulfil the above ends-in-view would encourage the learner to cultivate the aesthetic sensibilities of living, loving and accentuating the spirit of fullness. To be thus alive with environment is to be alive with the noble aesthetic thoughts of exploring the heartland of human beings in joyous adventures and earnest pursuits of freedom and creative vision.

From psycho-aesthetic dimensions environmental education has a lot to contribute to control and direct diverse dimensional sensibilities and appreciate the aesthetic vision of vastness. Anger, fear, love, sympathy, hatred, jealousy, compassion and other different components of human behaviour await an enduring and apposite handling suited to the purpose of judicious and decent aesthetic development, where environment plays a very prominent role. A reshuffling of our educational plans and programmes in different educational institutions should seriously consider the following aims and objectives in course of environmental studies:

(*a*) To develop an ideal and natural environment where both the teacher and the taught may exercise the components of simplicity, modesty and restraint.

(*b*) To cultivate a certain sense of love and adoration for Nature which in turn allows the teacher and the taught to cultivate psycho-aesthetic sensibilities of elimination of hatred and appreciation of what is true, good and beautiful.

(*c*) To accelerate the spirit of affection and nearness to everyone by nursling seedlings, planting trees and caressing orchards.

(*d*) To stimulate the essential psycho-aesthetic spirit of forgiveness and patience by associating oneself with the grandeur and vastness of natural surroundings.

(*e*) To be glorified with the spirit of wonder and curiosity through close co-operation with various flora and fauna.

As regards socio-aesthetic dimensions of environmental education, the first and foremost component to be emphasised is We-feeling. How to utilise our environment best in order to release our little 'I's is one of the most significant aims and objectives of education. Any plan of socialisation of man demands a careful devotion to the socio-aesthetic development of 'man' to be really 'men' and *vice versa*. Exploring the environment as our very own necessities the education of environment in the light of socialisation towards this direction right now or never.

As a social being, every learner badly demands an aesthetic environment where education of living and loving finds a new meaning and depth of vision. The society becomes a thrilling world of work for the common good of mankind. The environment becomes alive with activities for the goodness of one and all. The approaches and attitudes towards the gifts of Nature become endearing, sportive and friendly. A bond of relationship thus developed through education between man and environment goes a long way in learning the lesson of compassion, care, sincerity and austerity. The healing and soothing touch of environment, indeed, brings forth good results of humane understanding and appreciation, which indicate how man and environment become a single, utilised and consolidated entity of human advancement and civilisation.

There is also the necessity of advancement of environmental education from the other finer issues and predicaments of the aesthetic development of man as a social being. The crisis of modern society and civilisation is the crisis of values needed for apposite socialisation. The unavoidable stress and strain of every human being in the society, thanks to rampant craze for computerisation, automation and carefree gadgets, necessitates the revamping of the aesthetics of descent living by doing away with killer-happy boredom, tension, conflicts, doubts, desolation and deprivation. Moreover, the ills of monotony and alienation have already affected the environment which has either been or is still being misused or neglected for reasons best supplemented by agonies and anxieties, usual apprehensions and intimidations. The role of aesthetic and environmental education, therefore, awaits a significant turn to combat and eliminate the diverse ills as above and assure every human being a better environment in the march for all-round development and excellence. What is primarily needed is to create an elegant and significant environmental awareness where each is meant for all and *vice versa* in the sincere endeavour of extending the aesthetic spirit of co-operation and goodness.

Environmental education for efflorescence of aesthetic consciousness as Rabindranath Tagore visualises in his thoughts and experiments on education requires an attention afresh. He has his own bitter experience of how the brick and mortar, the four walls of prison houses as it were of the school, have deprived him of being blessed and nurtured in a natural school education system as he yearned and pined for. He strongly advocates for environmental freedom and spontaneity, which help to develop the finer aesthetic sensibilities in an ideal institution he has founded in Santiniketan:

> Education divorced from Nature has brought untold harm to young children. The sense of isolation that is generated through the separation has caused great evil to mankind. The misfortune has beset the world since a long time ago. That is why I thought a field had to be created which would facilitate contact with the world of Nature. That is how the institution came to be founded.
>
> — Rabindranath Tagore: Visva-Bharati, 1358 B.S. pp. 77-78.

To revive the 'missing paradise' of young learners, Tagore emphasises on environment as the sole aesthetic fountain of humane development. The flowers and foliages, the leaves and fruits—all have a distinctive bearing on moulding the emotional and aesthetic developments of every learner in their uses in diverse forms in functions and festivals. In fact, the different functions and festivals held and observed in Santiniketan and Sriniketan till now like the Vriksharopana and *Halakarshana* (Tree planting and ploughing ceremonies), *Saradotsava* (Autumn festivals), *Vasantotsava* (Spring festival) —all cater to the needs of exercise of aesthetic sensibilities in right earnest, where environmental serenity and sombre blessings are the eternal components of feeling and enjoying. fullness of life and catholicity in environmental education.

Tagore makes environmental education for aesthetic development more viable and appealing when he attaches importance to the education of sympathy best imported through and received from Nature. As he categorically asserts:

> The highest education is that which does not merely give us information but makes our life in harmony with all existence.
>
> — Rabindranath Tagore: "My School," Personality, p. 116.

Elsewhere, he makes us aware of the role of environmental education to make kinship with the universal spirit, which stands for the unending source of freedom and joy:

> To learn to regard spontaneously fire, air, water, land and the entire universe permeated with the Universal Spirit is true learning.
>
> — Rabindranath Tagore: "Siksha Samasya," Siksha, 1342 B. S., ed., p. 53 [Translated by me.]

Nature study, a compulsory course of study in schools at Santiniketan and Sriniketan, bears testimony even now to what Tagore visualises and experiments upon aesthetic education in adoring and imbibing the spirit of stillness and silence so vital to accelerate the softer visions of life. The gifts of environment are, indeed, the gifts of the All Serene and Tagore stimulates everyone to that education which caresses Nature and makes her an elemental partner to education for fullness. In fact, the very prayer song of Visva-Bharati, 'the cargo of my life' as Tagore poignantly observes, is a glowing tribute to Nature:

> She is our own, the darling of our hearts, our Santiniketan
> Our dreams are rocked in her arms
> Her face is a fresh wonder of love every time we see her
> For she is our own, the darling of our hearts,. . . .

What an aesthetic appreciation to environment in close association with fullness of life!

To foster the true spirit of aesthetics by means of environmental education we will have to go many more miles and keep many more promises. Meanwhile, let us muse on the following:

> To educate the masses on environment to the core
> Bears testimony to the knowledge and wisdom of yore
> Enriched best in the marriage of the modern know-hows
> Whereon each know-why readily and judiciously bestows

What needs must be in environment education
Nursling values promoting human ascent and devotion
Well-backed by advancement of creativity everywhere
In cities, towns, villages and communities we care.

The education of having, loving and being
In environmental awareness is yet to spring
With endearing spontaneity and sensitisation
Which bring forth worthy fruits of civilisation.

With all endeavour of environmental awareness
Let education right now sincerely press
That each one of us would translate and grace
What's noblest and best as the hallmark of the human race

The curriculum for environment education
Should be dynamic and positive in stress and emotion
Where theory and practice should be kindred with letter
  and spirit
Lest craziness in concept does painfully entreat.

For heaven's sake, let curriculum be clear,
Precise and foolproof for learners to endear
Then alone we can safely review
Environment education awaiting a proper clue.

The aesthetics of environs is yet to be honoured—
The plundered planet wails in visions blurred
Why not rise up to the occasions of unison
Of minds and actions for a global communion?
An all-embracing rationale to a modest extent
Would bring forth a loving and living environment.

# 5

# Secondary Education: How Meaningful?

The muddle with secondary education is no news. In the name of experimentation, education turns almost into a sort of nothingness, where avenues are blurred, plans jeopardised, prospects bleak and objectives, to be very frank but strictly pedagogic, not very systematically and scientifically spelt out. The point requires no wide clarification besides mentioning the very fact that "out of about nine hundred institutions given recognition, eighty-seven institutions have been selected for vocation courses. But, no institution other than the Government Junior Technical Schools and Industrial Training Institutes has the resources, equipment and workshop to run these courses." Contrary to the wishes and aspirations of both the learners and the teachers, the parents and the society, education at the secondary level in our country is definitely a mis-match. It neither caters to the fundamental objectives of education which include man making and character building, disciplined and work-oriented, nor does it give any importance to inculcating the most essential and invaluable contributions of our age-old invaluable culture and tradition, ethos and moorings, synthesis and civilisation. Meaningful education is always a passport to what one is in order to be what one ought to be so that both the society and the world at large become mutual partners to fullness and advancement.

The maladies of education, especially at the secondary stage, are dreadful and innumerable. While making some progress in the quantitative aspect at this stage delights us—in fact, nearly six lakhs of students have appeared at the Madhyamik (Secondary) Examination this year under the West Bengal Board of Secondary Education—the fact is that with absence of quality required or likely to be required in the practical field of life, this so-called advancement in education becomes meaningless because in most cases candidates coming out successful in this examination crowd the higher secondary schools only to seek so-called success in thronging colleges of education. The results are simply disastrous, which present us with the following results:

*(a)* Education becomes a caricatured affair. Pupils run from pillar to post in quest of having an entry into institutions of renown which are few and far between.
*(b)* Sometimes students fail to find out and have an entry into institutions of their choice for further educational advancement.
*(c)* To their utter surprise, some really inquisitive and talented students too often find that the institutions of their choice betray their hopes and aspirations due to appalling absence of good teaching-learning atmosphere and minimum discipline in day-to-day programmes of activities.
*(d)* The students hardly encounter the following:

— Library facility.
— Individualised teaching and supervised study.
— Co-curricular activities including games and sports, debates, discussion, seminars, symposia, conferences etc.
— Evaluational promptness and promising suggestions

— Appropriate teachers' guidance in vocational careers.

(*e*) Stereotype teaching sans any reaction thereto, makes education mechanical and meaningless.

(*f*) The evaluation device in the form of pen-paper-pencil test or to be more particular a three hour written test very often betrays evaluation in the true sense of the term. Corruption, malpractice, intimidation, forcibly grabbing away answer scripts of others, mass-copying—all these and numerous other ills of written examinations are again punctuated by maladies like nepotism, opportunism, and several other means of diseases eat up the vitality of such evaluations and the inevitable consequences are definitely lack of faith, absence of reliability and validity and bereft of minimum possible suggestivity for onward progress of education.

To be true to its aims and objectives and justified to its needs and priorities, secondary education needs a significant overhauling in its pattern as well as in its evaluation norms. Unfortunately, much more mischief than what we think and visualise, is afoot in the practical affairs of introducing education at the secondary stage. The plundered planet of learning in the midst of joy and freedom is hardly negotiable at present only because in secondary education learning becomes almost a mimicry and education, therefore, has become secondary by leaving aside the fundamental learning issues and problems which require continual and careful practice both subjectively and objectively. In recent years the consequences of the maladies of secondary education are greatly revealed when education at the post-secondary stage hardly justifies the plus points of the former one. To be precise, there is hardly any link between secondary and post-secondary education just as it is equally true that there is hardly any link between secondary and primary or pre-primary education. The results are obvious. In such a state of de-linked and objective-shy education, secondary education hardly pays justice to its meaning and purpose as desirable. Naturally, education at such a fall out stage presents us with pupils branded as fall-outs, stop-outs, and drop-outs or to be very true to the circumstances, erased-outs.

With such a dismal scenario of secondary education a look into the major problems of education at this stage clearly indicates some of the vital issues and queries as follows:

*(a)* Should secondary education be redefined in the terms of objectives, principles and procedures of introducing in schools and if so what are its paradigms in terms of practice at the future stage?
*(b)* How far should secondary education be job-oriented as a vocational course?
*(c)* What are the primary factors associated with the failures of secondary education at different stages and how can they be eliminated?
*(d)* Is secondary education compulsory for everyone interested in education at any stage of life and if so what are its parameters so far as its relation to non-formal and informal education meant for the same purpose?
*(e)* How far is secondary education related to efficient teaching-learning situation with a vulnerable ambience of scholastic ascent and excellence?
*(f)* How far is secondary education related to the fundamental perspectives and principles of education for values needed to contribute to fullness of man?

Bearing in mind the issues and queries as above, secondary education to be truly successful must be a meaningful tool to serve the purpose of diverse crossroads of life. Economic growth, high production, population explosion and above all multidimensional problems of life have already brought forth secondary education on the dock. The results are definitely critical and complex complementing us with countless problems and sub-problems as well. But there is hardly any need to be tormented or terrified. Taken world-wide, secondary education as a gateway to social and economic development should have an evolutionary overhauling by means of replacing stereotyped patterns of teaching with living teaching amidst real life situations. It is to be borne in mind that diversity in secondary education should be taken into serious consideration. Among the important factors that abundantly contribute to meaningful and successful secondary education are:

*(i)* Prioritising an enriched atmosphere of teaching-learning through the mother tongue.
*(ii)* Encouraging every learner, especially every child, to learn more than one language.
*(iii)* Introducing relevant, continual, interesting and exciting programmes of learning.
*(iv)* Channelising and stimulating multidisciplines and inter-disciplinary approach to teaching-learning.
*(v)* Encouraging short or long-term bridge or sandwich courses in different disciplines.
*(vi)* Stimulating continual education by promoting education throughout life.

Admittedly, secondary education can hardly be meaningful unless it attunes itself to the needs and priorities of the global village. Gone are those days when education is limited to narrow ends-in-view fulfilling some of the aims and objectives, which cater to the needs of the immediate local community, society and the nation at best. Today, education has opened the vast spectrum of human knowledge and wisdom embracing and enriching newer scientific and technical advancements, which have brought the whole world community nearer to our remote villages. It is definitely an education explosion, which must be greeted with warm humanity and noble gestures of embrace in endearment. As the Delors Report tellingly suggests:

> In the global village of tomorrow lack of access to the latest information technology can have negative impact on every level of scientific to technological education, from

> teacher training through to the education system and including higher education. Thus, in keeping with the Commission's conviction that learning about science and technology must be an integral part of education for everyone, a particular effort must be made to bridge the gap between the industrialised and non-industrialised countries in science and technology education. Innovative ways to introduce computer and industrial technology, both for educational purposes and perhaps more importantly, to ensure high quality teacher education and communication between teachers all over the world, need to be found. Equipping and staffing central school with information and computer capacity, so that they can serve satellite schools, could be a first step, even in countries where cost is a problem. The creation of science museums, co-operation from the employment sector and mobile teaching units, for example, can also help enlarge exposure of learners to up-to-date knowledge in science and technology, and thus enhance learning.
>
> — Learning: The Treasure Within, UNESCO, 1996, pp. 128-29.

Is secondary education prepared to create a pioneering canvas of education geared towards fullness as above and negotiate the challenges of today for a better tomorrow?

# 6

# Revitalising Education for Values

Education is always a look within for a look afresh and a look beyond. Education for values is, indeed, a crystallised endeavour and unending guide to introspection, re-crystallised endeavour and marching ahead with newer visions and more promising prospects for fullness.

Caressing and disseminating education for values is to revitalise education with multidimensional prospects and principles along with their epicentre in the world of values, which cannot but be considered a necessary utopia. Every component of values endears and encompasses life and society in such an intimate and inseparable way that apart from being an invaluable contributor to one's introspective ascent and excellence, it turns out to be an inseparable partner to all-round progress of everyone irrespective of caste, colour, creed, country, community etc.

Education for values imparted in India has its ethos and moorings from times immemorial. Surprisingly, with the advent of the new millennium well spruced in technomania and computer-craziness, values are more often than not labelled as substandard discarded items and are also compelled to be dumped in the backseat. The results are, of course, appalling. We have really lost life—a forewarning Eliot so appositely asserted more than half a century ago—in living; 'head-piece filled with straw,' humans still fail to conceal sacrilegious attributes like 'hollow' or 'staffed,' caged and cornered.

The price of erosion of values is terrible nowadays. An individual is shattered in utter hopelessness. Families are fathomlessly broken; societies undesirably scalped, screened and scissored, nation reel in disturbance and disharmony, the world toys with catch phrases like One Big Family of Mankind. Amidst this prairie fire of all diverging ukase, education for values haplessly remains stillborn and mum.

The challenges for revitalisation of values are legion. Not by enforcement of certain rules and regulations on value-education but actualising the fact that values are not alien nor do these maintain an altogether separate identity but these are our very own—the life-blood of our existence—this, then, should be our primary and most prized end-in-view of value education. The fundamental value-components like respect for the senior members of the family and the society, service to everyone particularly the old and the infirm, nursing the little ones, loving the neighbours, exercising the spirit of humility and that of tolerance—these endlessly contribute to the enviable objectives of fullness in education through fullness of all-round development.

Improving the quality of life by means of cultivation and dissemination of values is one of the most significant ends-in-view of education. How should education be justified to these ends-in-view? How should our society be encouraged to join hands together and translate value education into a meaningful, worthwhile and challenging reality? The avenues are, indeed, many. The responses are also very stimulating and inspiring. But education for values necessitates something more which may be categorically identified as genuine and sincere involvement. Till now, one never feels astonished to encounter persons who with all their love and patriotism have the dubious distinction of keeping themselves engrossed in the sham proclamation that value education is a myth. It has nothing to do with education as such. One cannot but feel sorry for these proud protagonists and, at the same time, point to the fact so blatantly ignored that there cannot be any education *sans* values for the latter, being part and parcel of education, assures quality of life by means of its effective and true efflorescence.

An imperative for successful democracy always awaits education for values transfused and transmitted everywhere. Bearing in mind the glaring fact so characteristically pointed out by the Education Commission (1964-66) that there is an appalling difference between the advantaged and the disadvantaged, the rich and the poor, the role of education for values to negotiate all these inconsistency is undeniably very great. The values of sympathy, unity, love, empathy, affection and tolerance, to name a few, necessitate cultivation in right earnest from the very early stage of school education. Children in schools endear all these values and if dynamic programmes like functions, festivals, debates, discussions, seminars, workshops, exhibitions etc. are effectively introduced keeping an alert eye to spontaneous, creative and aesthetic exercise of values, value education really becomes joyful and immensely valuable. Indeed, the weeds of disintegration of diverse patterns in the society can be totally uprooted by means of a positive and dynamic approach to introducing value education in schools.

Admittedly, values cannot be taught but can only be caught. A little bit of earnestness and sincerity in association with stick-to-itiveness to truth, beauty and goodness, all amply contributing to advancement of education for values, makes education an eternal and abiding aesthetic partner to human development. Not evading uncertainties and indiscipline writ large everywhere but courageously negotiating every form of ukase is what education socio-aesthetically asserts from time to time and beyond that. If once values are genuinely exercised in course of educational programmes of activities in a sincere and devoted manner, all untoward and antithetical forces are bound to become extinct as a dodo.

Understanding and appreciating others in oneself and *vice versa* in order to be what one ought to be is a mission to be fulfilled with all care and caution in any sincere approach to education for values. None can have a better inwardness of vision without having a sincere exercise of values. Education for values starts with the prior principle, which essentially directs us towards identifying and nurturing common values. These will serve as effective foundations for one community, one society, one nation, one world.

Truly, the cultivation of the sense of shared values in every community which is one of the most important objectives of education for values nowadays promotes our promises and poignance for our much-awaited schemes for effective and thrilling co-operation. Education geared to such an objective will award us with worthy dividends and ensure us of the fact that we are cohesive partners of a common destiny.

Education is an unending and continual askance. Education for values is at par excellence that leads us towards ascent that embraces greater and nobler heights. No value remains abstract and ambiguous if there is a definite purpose of adjusting and implementing it in course of our well-balanced plans and programmes of action in education. What is sadly missing in our endeavour at implementing any programme of activity related to value education is a certain sense of evasiveness which proves the fact that apparently we are very much interested invalues but when these demand our practical involvement we more or less remain passive and indifferent.

Admittedly, a sensitised approach to cultivation and dissemination of education for values is the need of the hour. In school education our primary concern should be how to acquaint learners with some essential values of life and work. It is always to be borne in mind that no bookish education would be of any use in learning the essence of values. Let each and every learner be allowed full freedom to understand and appreciate every value-component in a natural and spontaneous aroma of efflorescence. Let every value-component bring forth the rich fruits of critical consciousness and aesthetic grandeur. The teacher who is genuinely involved in education for values knows very well that all values are primarily subjective and as such to impart education for values is to make ample room for pupil-involvement and pupil-creativity and judiciously relegates himself/herself to the background.

Education for values is education in silence. It is a quest that never makes any compromise with conservatism, idolatry or fanaticism. There is neither any room for narrowness nor is there any scope for tarnishing the image of man who is ever alert and agile to contribute his mite to the advancement of civilisation. The cathedral of awareness to values must remain above all pettiness and partisan outlook. Education for values in such moorings always ensures purity of mind and a broadened approach to altruism.

On the threshold of a new era of all embracing consciousness education for values is the only alternative to successfully negotiate crisis in social and national cohesion. One cannot but admit the fact that with erosion of values violence and disruption have become so alarming that none feels safe and sound even in day-to-day affairs of life. Gone are the moments when man shared the weal and woe, sorrows and sufferings in the same fashion as he had encountered his shining days. A certain sense of uneasiness, fear and anxiety coupled with danger and destruction in every action and contemplation of mankind today bears testimony to the fact that something is rotten in the state of ukase and we are increasingly becoming victims to devaluation of values. An uncertain world nursling value-crises will have to pay dearly for its limitations in understanding the inherent force in man. Man the unvanquished is man the eternal pursuer of values. When our education be a positive torchbearer to values that identify and endear man to man?

Education for values for transfer and transcendence is yet to be translated into reality. A real metanoia or what the Greeks would like to understand by transvaluation of values is the need of the hour. The tension between the extraordinary enlargement of knowledge and wisdom, information and erudition can only be squarely met if there is a definite approach to synchronisation of diverse values in life and work. For this purpose education for values must make deep inroads to inner awareness which would ultimately bring forth the essence and excellence of every action and contemplation. Moreover, what is needed in dissemination of education for values is to crystallise our endeavour at bridging the gaps of differences and diverse opinions in a platform of open mindedness, mutual understanding and appreciation.

Undeniably, higher education is yet to make its mark in this direction as above. With all respect and humility, our great scholars and thinkers who promote higher education hardly pay attention to how crucial and delicate components of values can be effectively handled for the sake of a better understanding and appreciation by their promising learners who will be at the helm of affairs in public administration and supervision. Establishment of wider and more far-reaching forms of values through innovative educational programmes is, let us frankly admit, a far cry. Even worthwhile researches on value education are yet to be made in-quest of a better scenario for value-transfusion and value-transcendence. Learning the treasure within by means of values is yet to be made an essential ends-in-view of education. When would we earnestly respond?

# 7

# Exploring Personalities and Realities

While it is undeniable that a developing country aspires after citizens of outstanding personalities who are willing to embrace real-life situations and encounter innumerable problems of life, the plain fact is that in trying to have an understanding of total personalities and realities as the case may be, we willingly or unwillingly take recourse to sham abstractions or vain rhetorics. So far as a complete personality is concerned, what we really and sincerely strive for is neither to assess one's insight into or knowledge of problems nor a casual and carefree appreciation to certain norms of life, but rather, a continual look within to unfold the higher self in order to prepare oneself for a glorious march for excellence and perfection.

Admittedly, personality does not exist in isolation. To understand it denotes the triumph of the intelligence of every human being while to expect to possess it indicates the fact that there is the evidence of the most dangerous kind of madness. Who ignores that the so-called complete personalities adorning the ivory towers of education and administration haunt for perfection of our young learners in schools, colleges and universities and thus admit that they implicitly suffer from a dangerous kind of madness averting the stern realities of life? No doubt, in making a bid for the achievements of total personalities, it is reasonable to have perfection in our vision that we may advance towards it. It is equally, if not of course, less reasonable that it can never be reached. Wherein lies the meaning of life and therefore of education?

Notwithstanding the fact that the development of desirable traits and characteristics—that intangible something which we style as personality—rest neither on mere work-oriented education (a plea for an easy passport to living, so to say) nor on one's capacity for dealing with situations and problems, what is of utmost importance is to keep a strong vigil so that educational institutions should never be made attractive while smoothening the path of learners individual endeavours to understand and appreciate the higher values and finer sensibilities of life by means of an incorporation of cheaper courses, *viz.*, shorthand, typewriting, operating lathe machines and computers etc.

Living for mere bread and butter is neither a real problem of life nor is it desirable at all, and universities must primarily provide opportunities for higher studies and research, especially preparing ample avenues for newer dimensions of researches and academic adventures to be justified to opening out for every learner the secret of education as well as the art of living. The stern realities of life make one aware of the fact that the real problem, which confronts one's personality, is that we are what we are and we cannot be truly other than ourselves. And, as a consequence, by constantly and steadily working out the life, which is common to all, some sort of an opening may be created and some aura of personality—a far cry, let us willingly pray, from totality—may be manifested. The uncertainties of every moment beckon realities that embrace the fact we always live prospectively, never retrospectively, and there is no abiding moment whatsoever that promises poignance of excellence in synchronising personalities and realities. Whither perfection in education?

While admitting that the main object of education should be to develop mind which will be able to pass judgement on events as they arise and make individual and, therefore, original decisions in case of understanding what is real and what is not, what is desirable for emancipation of fruitful personalities is to create a very favourable atmosphere of advancement of learning in universities and higher academic institutions by means of reorientation of the much dejected filtration theory of imparting education propounded by Lord Curzon. Should we not attune ourselves with the long forgotten and virulently hated Viceroy of the then India, who proclaimed the grave truth that higher education is not for all but for a limited few so that we might not necessarily moan for lack of desirable, appropriate and total personalities?

The greatest tragedy, especially in the arena of education today, is that the so-called educational experts continually evaluate personalities in terms of realities and never realities that beckon personalities. The inevitable outcome of such an outright eventuality is that education, in the real sense of the term, enjoys idle holidays in every academic institution for higher learning, and all the avenues for the multidimensional assessments of the realities of life remain unusually blocked, barred or back-dated through an assemblage of abnormal situations. As such, should we shudder at the idea that let there be no higher education, and therefore, no sincere exercise of exploring and emancipating personalities that shake hands with realities?

The vision of the world today in terms of education that aims at exploring personalities and realities is one of mutual understanding and appreciation. Hence, the education of having, loving and being amidst a global learning society. Higher education in particular cannot but negotiate the compact disc technology of today, and therefore, cannot but take the various advantages of a computer-oriented modern society bringing the world closest to the doorsteps of every learner. As education is a multidimensional process involving the best of opportunities available or likely to be available in future with newer dimensions and more promising perspectives, excellence in education by means of investment of every human talent is one of the fundamental parameters of any attempt at harmonisation of personalities and realities. Queer it may appear, but let us frankly admit that higher education in particular is yet to shoulder the responsibilities of how to invest the best talents of humans together to prove the fact that such an investment is always justified to exploring personalities and realities from diverse dimensions. Today's education must guarantee not merely the much delayed, and in such a process definitely much abused, adulterated or jeered at, education for all but also education of the highest order that fulfils the enviable objective of practical orientation and exercise revealed in the fusion of personalities and realities.

To begin with, the attitudes, aptitudes, interests, skills and diverse avenues of appreciation of every learner are to be re-identified and re-explored in terms of realities and personalities. Education of this kind involves a direct approach to revitalising the individual thrust of a learner towards a continual and thrilling quest for identifying, negotiating, and solving the multifarious problems of the society—local, global or otherwise —side by side with exploring new frontiers of revelation of personalities and realities in the right order, and at the right moment. No doubt, it is a very hard task, and therefore, no bookish knowledge would serve even the purpose of a minor prescription with which we even now somehow or other rest assured in the name of manifestation of realities and personalities. A careful and conscious approach to each and every item of experience—individual or societal—will give an invaluable initial spurt to have an experience of people with diverse personalities and, at the same time, allow everyone involved or better devoted to the cause of education to explore newer avenues of advancement. Naturally, what is required in case of education is to be justified to the stark realities of life, not in a round-about or haphazard manner but in a clear, time-bound and scientific way which indicates the fact that personalities never fight shy of realities, and on the other hand, realities are not kept apart or remain isolated from involvement in personalities. This means that there is a good deal of every human endeavour to be tagged in education in such a way as to be justified to immediate and long-term problems of the individual and the immediate society in particular keeping pace with the realities of life.

A word about the right kind of teacher in an inspiring and challenging atmosphere of automated instruction. What should be the role of a teacher in a world of automated instruction and how would he negotiate with different and diverse personalities and realities? What are the expectations and probabilities in dealing with manifestations of personalities and realities, where automated instructions might not stand in the way of the unique involvement of a good teacher's incomparable and unparalleled personality? Such askances are to be squarely and seriously encountered in terms of the visions of human reason more often than not at crossroads with our much valued culture and civilisation. As a paramount transmitter of culture, the role of the teacher who is directly involved in sincerely negotiating personalities and realities is legion. As Winthrop adroitly asserts:

> Automated instruction, I am strongly convinced, will never provide a commodity, which is competitive with an outstanding teacher's sense of humor. I will apologise for the strength of this conviction on the day when I hear the first sidesplitting, belly laugh emerge from the interior of a teaching machine. All the doubts will be completely resolved on that day when, in response to a student's pressing a button or turning a crank, a teaching machine will stop running true to programmed form and insert a risque story in the stimulus frame it calls home. Until that great day I shall continue to place my bets on that poor but neglected biped known as a good teacher. Until then let us never allow ourselves to forget, in the excess of our educational follies, an ancient adage. If I remember correctly that adage reads "Whom the Gods would destroy, they first make mad."

The teacher is primarily a transmitter of culture. The intellectual, by contrast, is the social conscience of humanity. His traditional functions have been to reveal and to try to dissipate injustice, inhumanity, obtuseness, waste and folly in the affairs of men. This he does through his writing. On the positive side he formulates visions of a more perfect, social order which, he hopes, will capture the enthusiasm and support of his fellow men. If a cybernating society is not to become a caricature of the dreams of human reasons a source for the drying up of human hope, it is the intellectual who can be counted upon to exercise the vigilance which the maintenance of a genuine culture requires.[1]

Bearing the above in mind, when would our teachers explore education for emancipation of personalities and realities?

## Reference

1. Henry Winthrop; Ventures in Social Interpretation, Appleton-Century-Crofts, New York, 1968, pp. 180-81.

# 8

# Accelerating Aesthetic Values

Unison of education and values is perhaps one of the most important ends-in-view of education as well as of the society. This is all the more desirable for the socially disadvantaged. Quite sordidly, the scenario we normally encounter is full of morbidity and frustration that make education dissociated from the socially disadvantaged and *vice versa*. What is more appalling is that when there is an ever-increasing gulf between the rich and the poor in the society, thanks to lop-sided econometrics, the socially disadvantaged with all their promises and poignance are being continually ostracised. But then, who ignores the blessings of education which makes no barrier in cultivation and dissemination in the right direction? Certainly, there is a definite wind of change in accepting or sharing the fact that education has many more things to do and many more roles to play specially in the field of the socially disadvantaged, where a certain sense of revival of sensibilities and nursling of good sense have become a bright reality. This has been further made divergent in our vision of values to be inculcated amongst the socially disadvantaged. Hence, the importance of acceleration of aesthetic values in education for the socially disadvantaged in particular.

Admittedly, in introducing education for values for the socially disadvantaged cultivation of aesthetic sensibilities makes our approach to education very significant and stimulating. The minimum task force required for this purpose envisions the following:

## 1. Channelising Emotional Instabilities

The socially disadvantaged are alienated from the mainstream of the society in respect of values, cultures, ethos and moorings. The continual tension between one society or the other arising out of emotional instabilities has given rise to conflicts and revolts so much so that a continual pattern of imbalance in mutual understanding and appreciation has greatly affected the mainstream of the society. The socially disadvantaged are terribly feeling a certain sense of poverty in all affairs of life—cultural, aesthetic, religious and so on.

The socially disadvantaged have been receiving great commotion in experiencing facts projected through mass media. As the world is coming nearer to every human being in every society, near or distant, poor or affluent, the life style with all its variations and richness is making a radical and revolutionary impact upon them. All drawbacks and shortcomings of the society no longer remain an unknown affair and so the wills and aspirations of the humankind are getting newer and newer dimensions among the havenots and the unfortunates in the society. Tensions run high amongst the socially disadvantaged not only in fulfilment of consumable goods but also in appeasing sky-kissing hopes run riot in frustrations and disappointments.

Education should open out newer avenues of bringing these socially disadvantaged into the focal point of interest in negotiating emotional instabilities. Anger, fear, hatred, temptation, jealousy, intolerance and revolt are the major emotional outbursts of the socially disadvantaged. Education should cater to them the fundamental opportunities and avenues of alienating them from emotional imbalance and providing them with the education of contentment in self-fulfilment through self-assertion in self-restraint and self-purification.

## 2. Inculcating Values

The socially disadvantaged are normally a victim to devaluation of values. As they are somehow or other dissociated from the mainstream of the society and suffers from value-constraints, education has a distinctive role to bring about a fruitful change in the approach to finer values and nobler sensibilities which lie dormant amongst them. The deterrent forces of value-crises always await prompt negotiations in right earnest especially in the arena of a society where values are not cultivated in all sincerity of purpose and promise of poignance. A certain sense of reorientation by bringing the disadvantaged people of the society by means of highlighting and practising the most essential day-to-day vulnerable components of values is really on the anvil, and so channelising education towards this direction is the need of the hour.

## 3. Crisis of Consciousness

There is a certain pattern of crisis of consciousness revealed everyday in every affair of life and this is perhaps very significantly viable in case of the socially disadvantaged. Education should negotiate this problem and ensure proper avenues to ward off the shortcomings of different attitudes to life and work, especially in case of the socially disadvantaged. Already ostracised from different social systems, they require a certain sense of solidarity in social consciousness, which enshrines the all-embracing spirit of socio-aesthetics that provides everyone irrespective of status and standards in the society with the invaluable avenues of exercising truth, beauty, goodness, humility, mutual respectability and so on.

### 4. Tolerance and Simplicity: The Evading Norms

The socially disadvantaged greatly feel the evading norms of tolerance and simplicity. As they are a class by themselves, thanks a lot to the burgeoning global society, the meanings of tolerance and simplicity hopelessly come down to the level of regardless sympathy and abject restraint more often than not coming down to the degraded level of Third Citizenship. This is undeniably a sad chapter in the history of man the social being. Already, education is confronted with a new generation naggingly suffering from countless social ukase consisting of drug menace and maladies of diverse dimensions.

Bearing in mind the whole gamut of global human relationship, education for the socially disadvantaged looks forward to a newer approach to global social relationship where the invaluable and essential norms of life and work are prioritised in terms of providing them with ample opportunities for assertion and enrichment of finer issues and nobler sentiments closely associated with the growth and development of man and society.

### Acceleration and Excellence of Creative and Critical Sensibilities

Revamping and reorienting education for the socially disadvantaged essentially prioritise acceleration and excellence of the creative and critical sensibilities of the socially disadvantaged. These call forth some special programmes of activities, which may include the following:

(*a*) Sharing and interacting with social and cultural experiences: The socially disadvantaged are hardly given opportunities to ventilate their individual comments and reactions, however significant or suggestive it may be, on different social and cultural happenings, and even if this becomes possible, the value-judgements associated with their social and cultural experiences. It is often found that the socially disadvantaged are not in a practical role to share their creative and critical faculties of their thinking only because there is a certain tendency in the society to minimise their importance simply by evading glaring facts which might stand in the way of freedom of mind jeopardised and dwarfed for reasons best known to vested personalities.

(*b*) Accentuating greater social participation: As education is a living means of socialisation, accentuation of greater social participation is a must for a globalised human society. Every society in order to be vibrant and pulsating with radical and revolutionary programmes of social activities cannot but welcome the socially disadvantaged into the citadel of global human advancement. As a matter of fact, any individual socially disadvantaged or otherwise, frantically seeks a favourable platform of union of minds in different items of progress in the society. Naturally, if there is a cordial atmosphere of social understanding among different people in the society irrespective of their caste, creed, community, colour and sex, the progress of human society becomes a living reality. In most cases it is found that there is an undesirable atmosphere of misunderstandings, doubts and disbeliefs amongst the different sections of people in the society. This creates a sense of frustration and at the same time that of evasiveness amongst the downtrodden and the advantaged in the society respectively. This definitely destroys the image of a healthy society where education is sometimes compelled to remain as a mute spectator.

Education for the socially disadvantaged is indeed a challenge to the global vision of humane endearment. For real re-orchestration attuned to the fusion of the socially advantaged and the disadvantaged, it will have to introduce some essential programmes of action where work is turned into worship, where no barrier of thought and expression is allowed and where freedom of mind clubbed with freedom of joy find ample avenues of efflorescence.

Admittedly, education cannot but play a vital role in eradicating all issues and problems associated with education of the socially disadvantaged. To begin with, the education of having, loving and being should be closely fused with every programme of activity related to eliminate the cravings of the socially disadvantaged. Fortunately, of course, there is a wind of change in the education of man, so far as temperamental values are concerned. People today frankly admit that the problem of being disadvantaged is not limited to a single section of the society nor should it be viewed that there is a typical class-system, which breeds class-consciousness damaging the vision of man. There is also a parallel factor, which cannot be denied. It is indeed a happy sign. It simply asserts that there is none in the society who escapes disabilities in one form or the other. Therefore, from the psychological point of view, individual differences also make room for welcoming individual similarities, which in a broader canvas branded as the society allow a broadened vision of man who can easily habituate himself in apparently changing and diverse human conditions. Turning back to socio-aesthetics as one of the fundamental ends-in-view of social humanism, education has a lot to do in bringing about a certain sense of cordial and humane relationship amongst persons specially identified as socially disadvantaged.

Education is a journey tough and unending. Education for the socially disadvantaged is definitely a tougher journey, which cannot but negotiate different challenges and complex constraints. In a country like India, ranked as the largest democratic country in the world with a population of more than a hundred crores, where different sections of people live together in peace and amity, brotherhood and sympathy, the problem of the socially disadvantaged no longer remains a problem as such but a challenge to eliminate some of the disadvantages which sometimes create misunderstanding and disarray of mind. Education has much more to do than mere formalising it with age-old instructions and methods imparted in different educational institutions. Formalised education, which is normally branded as formal education, has almost nothing to do to ameliorate the constraints of the socially disadvantaged. Education must be a natural affair for them. It must go from door-to-door in the society without any prior instruction or intimation, imposition or suggestion. It must be as natural and living as one is habituated in leading one's life every day, every moment. It must also be a spontaneous affair of life, where everyone is concerned with the trials and tribulations of life as it happens or likely to happen. The challenges of education are indeed the challenges of life and society. If education reaches every nook and corner of the society, the problems of the socially disadvantaged would automatically be challenged and given due attention.

Meanwhile, educational strategies and experimentations especially related to the socially disadvantaged should be given a look afresh, where the inputs of best minds, best visions, best sensibilities and best courses of action are accommodated and exposed in the best manner. Fortunately, best minds are not rare, best visions are not paltry, best sensibilities are not absent and best courses of are not lacking. What is right now required in the precinct of education of the disadvantaged is to bring back the lost glory and honour of man, the best representative of any society.

Do we believe?

# 9

# Prioritising Quality in Education for Women

Education for women all over the world is undergoing transformation and transcendence. Ensuring quality for women's education has also become a vital issue in modern education because it has deeply experienced that unless quality education is provided for women, the world would not only deny social justice, equity and reverence to them, but also welcome poor citizens of future. Just as bad education is not at any time better than no education, so absence of quality in the education of women is worse than any type of stereotyped education for them with hardly any fruitful and effective end-in-view.

Bearing in mind the socio-cultural reality with regard to women's education in our country, a study of the state of education undertaken by the National Policy on Education 1986 as follows may serve as a background of highlighting and stabilising quality so long paid unsatisfactory attention:

— The rate of illiteracy among women is 75 per cent as compared 53 per cent for men. Illiterate women predominate in villages and particularly among the underprivileged sections of society. The illiteracy rate is as high as 90.1 per cent among the SC women and 92 per cent among the ST women (Census, 1981).

— Regional disparities in the state of women's literacy are also pronounced. While illiteracy among women in Kerala is 34 per cent, it is high as 89 per cent in Rajasthan and 86 per cent in Bihar.

— While about 42 per cent of boys in the age group of 6-14 years at an All-India level are not attending schools, almost 62 per cent of girls in the same age group do not go to school. This gender disparity is further accentuated if one views in the rural population separately. About 47 per cent of the rural boys in this age group do not attend school. In contrast, the proportion of rural girls outside the ambit of formal education is as high as 70 per cent. Even in the urban areas, more than one-third of the girls is outside the school-system.

— While 70 per cent non-rolled are girls, the majority comes from rural areas. Enrolment rates are poorest among girl children who belong to communities which suffer from economic and social discrimination, *i.e.*, the Scheduled Castes, Scheduled Tribes and Other Educationally Backward Communities.

— Although precise data are not available, it is widely acknowledged that the percentage of girls belonging to certain minority communities going to schools may be as low as in the case of SC/ST girls, if not lower.

— While the drop-out rate of both male and female school children increases with the stage of education, it is more acute among girls at each stage. Here again, dimensions such as the urban-rural, socio-economic status and ethnic background are important.

— The representation of women in higher education is as low as 31 per cent. Data show that, of all the women enrolled in higher education, 55 per cent are in arts courses and only 20 per cent in science courses. Women also tend to join lower professional courses as compared to higher professional courses. For example, only 6 per cent of students enrolled for engineering courses are women.

— The proportion of women amongst teachers engaged at Primary, Middle and High/Higher Secondary levels in 1987-88 was as low as 26.3 per cent, 32.2 per cent and 31.2 per cent respectively.

— It is recognised that women are poorly represented at higher levels of the decision-making process in the education system, though information on this issue is yet to be compiled.[1]

Notwithstanding the educational scenario of women's education as above prioritising quality in education for women is really a very challenging task that demands action from the micro-level stage of women's education. The rationale, programme of action, administration and evaluation of education for women must be quality-based at every level so as to ensure a gender difference-free system of education where every learner finds a favourite climate of qualitative excellence in education, in this regard the following thrust-points may be sincerely adhered to and acted upon in quest of quality in education for women:

| *Content Area* | *Methods to be Applied* |
|---|---|
| * Diversity | Adequate Matters |
| * Flexibility | |
| * Identification | |
| * Analysis | |
| * Evaluation Patterns | |
| * Innovative Designs | Areas Covered |

## For Improvisation in Women's Education

To prioritise quality in education for women, diversities in the content area as well as methods to be applied are prime concerns. A stereotyped, streamlined pattern of education, especially for the women of our country under anomalous and divergent situations terribly betrays minimum essentials to be taught despite high prioritisation of education for women. The qualitative vision is more blurred than ever imagined. Any quest for quality with special reference to education for women demands diversities in teacher education where some positive steps as follows need to be implemented in right earnest:

*(i)* All centres of education at the lower levels should be provided with minimum essential aids and teaching-learning infrastructures so that the innovative spirit of every girl child gets the appropriate and thrilling thrust for exercising talents and inquisitive spirit of advancements.

*(ii)* The methodology of teaching should be suggestive and challenging, promising and persuasive so that efflorescence of quality in education for women finds a new dimension of progress.

*(iii)* The psychological dealing with women learners of disadvantaged socio-economic and socio-cultural backgrounds should be prioritised in terms of qualitative patterns of complex-negotiation, emotion-stabilisation, support-accentuation of talents and boosting of creative and critical thinking.

*(iv)* Approximation of quality-divergence as a futuristic quest for excellence in women's education is yet a myth. A major step towards this direction is to fix up a line of action that prompts accentuated quality-promotion in this specific objective where teachers trained in dealing with qualitative improvement in the education of women should be engaged and their performances evaluated from time to time.

*(v)* Stimulating values—cultural, historical, moral, aesthetic, spiritual etc.—side by side with day-to-day programmes of education for women with an added interest in reflection of qualitative approaches to intensify individuality among them would certainly pay very worthy dividends.

Flexibility in qualitative education for women admits better discrimination of identity and involvement. As a matter of fact, education for women and doing justice to their manifold qualities to be prioritised in right earnest necessitate a newer canvas of freedom and discipline where women are allowed to have their uninterrupted and joyous exercise in contribution to advancement and effulgence of finer sentiments and nobler sensibilities of life and work. Towards a re-emergence of the positive outcome of flexibility as such, prioritising quality in education for women becomes so normal and instinctive in the ideal educational strategies and designs at every level in education that no particularisation, segmentation, formalisation or, for that matter, prioritisation whatsoever and howsoever becomes at all necessary simply because all true education averts and negates favouritism or compartmentalisation most often antithetical and deterrent to achieving quality and fullness in education.

The adequate infrastructural matters in prioritising quality in women's education need appropriate identification, analysis and evaluation. Very often in the name of exercising avenues of quality education for women, some over-ambitious plans and programmes of action are undertaken. For instance, in achieving qualitative improvement in adult-literacy for women, sometimes long—term actions turn out to be an erased matter of exercise whereby knowledge gained and experience received come at crossroads with realities or real-life situations. Again, in the absence of innovative patterns of qualitative education for women, many items of academic interest and appreciation are left out without having paid minimum attention to qualitative improvement or enrichment.

In prioritising decentralised programmes of action for women to ensure quality in education, innovative designs necessitate specific, clear, objective and scientific backdrops. This is all the more vulnerable in case of early childhood education, especially for the girl child in order to be aware of some of the glaring realities of future day-to-day life, where the inputs of quality in education for women alone would show the way to significantly deal with typical social perversion and social nuisance which slip away from being punishable by law as patterns of callous but grievous crimes.[2]

The curriculum of prioritising quality education for women in the backdrop of the above should exclusively deal with elimination of all social stigmas, enrichment of legal informatics side by side with operational promptness and efficiency, empowerment of restoration of values, ethos and moorings, and synthesis of the altruistic vision of truth, beauty and goodness which adorn education of quality and excellence. In addition to the existing framework of activities, the curriculum in schools should adhere to quality education for girl learners particularly to foster the spirit of self-assertion and self-identity to contribute abundantly to the vision of education for fullness and elegance. In this connection the recommendations of the Ramamurty Commission on the qualitative improvement of education of girls at the school stage are significant:

- Increase in the visibility of women and projection of a definite image of the role of women in history, their contribution to society in general and the Indian context in particular. For instance, social history should project the contribution that women have made in the national movement. All such issues should be carefully incorporated in the training and orientation of teachers, educators and administrators.
- Special efforts should be made to strengthen mathematics and science education among girls. Girls' schools should give greater importance to mathematics and science than at present.
- Undifferentiated curriculum for boys and girls.
- Elimination of negative stereotypes and biological and social concepts which have a sexist bias. . . . .
- Outmoded traditions and myths that positive development of women and their role in national life should be objectively discussed in the class-room in a gender perspective. Similarly, the portrayal of women in ethics and mythology needs to be critically examined in the class-room.

- Basic legal information including protective laws regarding women and children and extracts from the Constitution to make the children aware of the fundamental rights and other basic concepts therein.
- Specific measures to improve the participation of girls in physical training and sports should be undertaken.[3]

For better prioritisation of quality in education for women, reorienting teacher education is to be given due attention right now. For this purpose the following programmes of action may be considered:

*(i)* Introducing special quality education for women cells to monitor diversified programmes on qualitative education for women.

*(ii)* Preparation of text matters and gadgets to better implement strategies for qualitative education for women.

*(iii)* Co-ordinating theories and practical experiences on education for women for efflorescence of excellence in diverse directions.

*(iv)* Contacting different agencies of education for women and relating non-formal with the formal one in a synthesised pattern of qualitative endeavour.

*(v)* Training of teaching personnel to suit the needs of the changing scenario of education for women with special reference to highlighting the social problems where expertise in quality education for women well negotiate typical problems like harassment, perverted attitudes, etc.

*(vi)* Introducing well-defined and goal-oriented programmes for teachers to be adept in probing deep into the following that more or less stand in the way of accelerating quality in education for women:

  *(a)* Early marriage/child marriage/forced marriage.

  *(b)* Social superstitions as constraints to qualitative education.

(*c*) Child labour/forced involvement of the girl child, affecting education.

(*d*) Parental passivity, callousness and inaction towards women's education.

(*e*) Appalling neglect for education of the disadvantaged women in general and clinically disadvantaged girls of promising talents in schools in particular.

(*f*) Interest in drawing out the inherent qualitative genius of female learners especially in focusing the aesthetic sensibilities revealed in artistic handicrafts, knitting, embroidery-work, clay-work, wood-work, weaving, leather-work, bamboo-work, designs, decorations, boutique and fabric-work, drawing, painting, sculpture, dance, music, etc.

(*g*) Display of creative and aesthetic contributions by women learners.

(*vii*) Involving teachers in encouraging education of quality by means of well-organised seminars, conferences, workshops, symposia, debates, discussions and so on, and inviting experts in promoting educational excellence for women from time-to-time.

Training of teachers and other educational personnel is crucial to the creation of a healthy and promising atmosphere for cultivation of quality in women's education. In this respect, the following may serve as an apposite guideline:

(*i*) Teacher training programmes in general require a critical evaluation and reorientation within which the incorporation of the women's perspective should be a key dimension. This would include sensitivity to women's issues and awareness of the problems in the education of girls.

(*ii*) Teacher educators, women's studies researchers in universities and institutes including those in the

Women's Cells, as well as representatives of women's organisations and development groups and not just a handful of Central or State level agencies, should be involved in this process of evaluation and reorientation of teacher training programmes.

*(iii)* The core element of a restructured teachers' training programme should emerge from the above exercises. Subsequently, at the level of the State (or region), the DIETs and Educational Complexes along with educational institutions, Women's Study Centres, educators and grass-root level organisations should participate in evolving the actual curriculum of the teachers' training programme. This kind of decentralisation in curriculum planning and later even in its implementation allows for greater flexibility and meaningfulness.

*(iv)* Teachers' training institutes should adopt the revised curriculum so that all teacher trainees, male and female, are exposed to the restructured training programme.

*(v)* A separate training and sensitisation programme for the teacher educators would have to be undertaken on a priority basis.

*(vi)* Simultaneously, in-service training programmes should be conducted to sensitise teachers who are already in schools. The DIETs in consultation with the Educational Complexes should take initiative in organising those in-service programmes.

*(vii)* The actual form the in-service training programme will take should be left to the DIETs in consultation with the Educational Complexes. For instance, one school can serve as the training school where teachers' training will include practice teaching. The internship model referred to elsewhere can be explored.

*(viii)* Administrators and planners in education (including Heads of institutions) can be sensitised to women's issues through the diffusion of information, holding of workshops and frequent interaction with resource

> persons in the areas of women's studies. This is particularly crucial when exercises involving decision-making in education are undertaken.[4]

Ensuring quality in women's education demands a special approach to enhance and intensify vigorous and positive research work in many unknown and untrodden areas of education for emancipation of women. In fact, when we speak of qualitative education for women, our fundamental approach should be how to intensify and disseminate a well thought out, planned work schedule to explore and expand challenging avenues of qualitative education related to excellence and not merely to accomplishment or fulfilment of some narrow ends-in-view. A networked programme of enriching quality in women's education should be formulated in such a way that it complies the following linkage pattern:[5]

**Direct Experiences in**
**Qualitative Women's Education**

| | |
|---|---|
| Pupils | Others |
| Teachers | Teacher-Educators |
| Administration | State |
| Society | Country |

## International Linkage

Prioritising quality in education for women is not a step towards education for equality alone, but a vibrant endeavour in fulfilling the promises and aspirations of the new millennium. This is not only a task to be taken into serious consideration but also a liability to restore a sense of dignity and honour which signifies the inherent tradition and culture of India and which envisions the glory of the global village by honouring women anywhere and everywhere. As the Delors' Commission significantly suggests:

> Providing women and girls with an education which will, as quickly as possible, bridge the gap separating them from men and give them the chances for action and the empowerment hitherto withheld from them in the workplace, in society and in the sphere of politics, is more than an ethical imperative. A large number of studies have highlighted an important sociological reality: everywhere in the world, women have become—even though the indicators used all too often tend to belittle or bedim real contribution to development—a major force in the economy. Seen in this light, the education of women and girls is one of the best possible investments in the future. Whether the purpose be to improve family health, the schooling of children, the best societies have of succeeding lies in educating mothers and raising the status of women. Our too exclusively male-dominated world has much to learn and hope for from the emancipation of women.[6]

Do we ditto?

**Post Script**

Here is a horrible and heart-rending recent news item which buries all our vision of quality in education for women at a time when we have just entered into a new millennium:

> 'Intruder' child stoned to death
>
> From Anand Soondas
>
> Jamuvati (Barabanki), May 20: a 10-year-old girl had to pay with her life for straying into a neighbour's precincts, even as the entire village watched mutely.
>
> Anita, who had come to spend the weekend at her uncle Changa Lal Raidas' house here, was stoned to death on Friday evening by two women.
>
> The child had unthinkingly chased her uncle's calf into his neighbour Siya Ram's house. Furious, Siya Ram's wife

Phoolmati and niece Purnamasi started hurling bricks and stones at the girl.

The dozens of villagers, who stood watching, refused to budge even when Anita fell bleeding and unconscious on the ground, hit by a brick on her chest.

She was taken to a nearby hospital only after Raidas on hearing the commotion, rushed towards the crowd. But by then it was too late.

The sleepy village of Jamuwati had never witnessed a more gruesome incident. It has shaken even the Barabanki police, a hardened lot, as the district is one of Uttar Pradesh's most violent zones. The killing was an act by *rakshashis* (female demons), said a policeman.

Says Braj Bhushan, superintendent of police in the district: "Barabanki has seen many crimes but something like this had never been witnessed before. I can understand hardened criminals doing something like this, but housewives?"

Both the "killer" women are absconding. In a swift combing operation, the police raided most nearby houses, but failed to find them.

Bhushan feels there is a lot of latent violence among the people in the district, as in many parts of western and eastern Uttar Pradesh.

There is not much the police can do, he says, adding: "Barabanki has seen much and will see more." In an economy that revolves around opium and where status is measured by the number of firearms one possesses, violence is common.

But Anita's uncle is not in a mood for sociological explanations. He dreads the prospect of facing Anita's father who has still not got the news.

"Such a little girl," the uncle repeats, crying inconsolably, "God will never forgive those who killed her."

No less frightening than the killing was the villagers' apathy. Asked why the dozens of men did not come to the girl's rescue Shohanlal, a villager says shamefacedly: "*Aaj kal pata nahi chalta, choti si cheez bhi bhayankar mod le sakta hai. Sab ko jaan pyari hai.* (You never know these days. Even a small incident can take a terrible turn. Each man for his own)."

Kanhai Lal, another villager, sums up the fearful inertia. "Something is very wrong here. *Ab kuch nahin ho sakta.*"[7]

Would one muse in oneself in a Hamletian outcry "Frailty, thy name is woman!" or, would we make an untiring endeavour to revive the image of Indian women in particular to be reborn out of the ashes like the Phoenix bird afresh with all the qualities that humanity eternally cherishes?

## References

1. Committee for Review of National Policy on Education, 1986: Final Report: Towards an Enlightened and Humane Society, Ministry of Education, Government of India, New Delhi, 1990, pp. 28-29.
2. The following is a moving account of how social passivity allows sexual harassment to reign supreme leaving the education of decency and decorum silenced in hopelessness:

   > Years of travelling in crowded public transport teaches that men require women by their side—to feel female flesh in different ways . . . .
   >
   > In a bus, a minibus or a train, it's the standing position in addition to the seating. In these modes of transport, the man takes care to stand as close as possible to an aisle seat occupied by a woman and keeps praying for the driver to press the brakes. With each jerk, he tends to tumble over, leaving the woman with a sense of intrusive proximity.
   >
   > He also prays for the bus to get more and more crowded. A surging stream of humanity behind gives him another excuse to fall all over the woman. When he can't fall, he is content standing in such away his crotch is nudging against the woman's side.
   >
   > And all the time, she does not really know whether it's over population—there are at least four persons where there should be three in share cab; the autowallah too insists on maximum utilisation of space—or a rising level of testosterone that's at work.
   >
   > Worse, the man who is committing mild rape on his co-traveller is very likely to look like her father, brother, husband or son—gentle and benign. What's she to do? Keep guessing if he's dirty or not while exuding male body odour.
   >
   > — Chandrima Bhattacharya: "A Daily and Moving War of Nudges," *The Telegraph*, Calcutta, 24 April 2000, p. 11.
3. Committee for Review of National Policy on Education, 1986: Final Report: Towards an Enlightened and Humane Society, Ministry of Education, Government of India, New Delhi, 1990, p. 45.
4. *Ibid.*, pp. 51-52.
5. The recommendations of Committee For Review of National Policy of Education are as follows, which might be re-evaluated in terms of prioritising quality in education for women as desired by an emerging global community:

*(i)* Women's Study Centres should be organised in all the universities and recognised social science research institutions within the Eighth Plan.

*(ii)* Women's studies research findings should be incorporated into curriculum revision and development, and teacher training programmes at all levels of education. At the university level, representatives of the women's study centres should be included in all official bodies concerned with curriculum and syllabus development in all disciplines.

*(iii)* A close linkage in the work of the university-based women's study centres and Educational Complexes should be encouraged with a view to widen participation, decentralise and diversify training, sensitisation and curriculum evaluation. This will also enrich the work of the Women's Study Centres themselves through feedback from the field. The Women's Study Centres of a university should play a key role in introducing a gender perspective in school education within the Education Complexes of the region that they serve.

6. Learning: The Treasure Within, UNESCO, Paris, 1996, p. 179.
7. *The Telegraph*, Calcutta, Sunday 21 May 2000, p. 1.

# 10

# Teacher Education and Accreditation

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Education as everyone admits is an intriguing affair. Teacher education, to be very particular, is a more intriguing and delicate affair because it is concerned with the teaching of teachers who are, more often than not, self-betrayed in performances and evaluations thereto. So far as the performance of a teacher in any institute of education is concerned, there is undeniably a glaring absence of sensitisation, and in case of evaluation, the less said the better. The stereotyped pattern of teacher assessment in teacher education with hardly any definite and pin-pointed ends-in-view of teacher advancement in qualitative teaching and promise of poignance compels anyone to arrive at the unavoidable conclusion that all teaching directed towards aimless teaching *sans* minimum, desirable, appropriate and worthwhile evaluation makes teacher education a victim to arbitrariness where both teaching and learning enjoy unending holidays. With no accountability whatsoever, teacher education fails to contribute meaningfully to qualitative education in teaching, which nevertheless affects and retards pupil advancement in education. Moreover, with continual absence of accreditation to teaching and teacher education, the much desirable and necessary approach to sensitisation in the finer and more spirited and sophisticated avenues of teaching remains altogether alien in the arena of education. Unfortunately, with all commissions and committees geared to reorienting better and more worthwhile patterns and processes of education, accreditation is yet to be duly and vigorously emphasised in advancement of qualitative teacher education to the fullest and most poignant extent.

With accreditation, both as a self-regulatory process or one regulated by an external agency—governmental, non-governmental or otherwise—in order to ascertain, verify, spell out and justify accountability, it has been further directed towards teacher education in terms of aesthetics nowadays, which is why mere assessment of accountability in the name of accreditation will serve only the utilitarian purpose of teaching in teacher education, a fact not to be ignored. A little bit of education of what is true, good and beautiful besides efflorescence of other aesthetic sensibilities allows transcendence and ascent of qualitative education, which cannot but be one of the most essential ends-in-view of teacher education.

## Catchment Areas

Accreditation in teacher education directed towards exercise of identifying, analysing, evaluating and revaluating aesthetic sensibilities and dealt with either actively or passively awaits desirable involvements in the following components posed in terms of school education in particular:

*(i)* Intellectual variations
*(ii)* Social involvements
*(iii)* Psychological designs
*(iv)* Moral efflorescence
*(v)* Religious and spiritual turnkeys.

From aesthetic dimensions of accreditation to teacher education, the primary thrust should be: evaluate how far an individual teacher reveals and exercises his ability in teaching to develop aesthetic qualities in fusion with each and every one of the components as above against his pupils. The diverse parameters called forth as such may be presented in the tables as follows:

**Table 10.1**

| Pupil Intellectual Efflorescence: Dimensions | Eccentric | Normal | Psychological |
|---|---|---|---|
| Variations | | | *(a)* Anger |
| * Dull | | | *(b)* Fear |
| * Shy | | | *(c)* Love |
| * Average | | | *(d)* Hatred |
| * Timid | | | *(e)* Sympathy |
| * Talented | | | *(f)* Patience |
| * Mischievous | | | *(g)* Grace |
| | | | *(h)* Kindness |
| | | | *(i)* Cruelty |
| | | | *(j)* Greed |
| | | | *(k)* Pity |

**Table 10.2**
**Parameters of Accreditations: Socio-Aesthetic and Socio-Moral Variants**

| Pupil | | |
|---|---|---|
| Service to Neighbours | Service to Members of the Family | Practice in Essential Socio-Aesthetic and Socio-Moral Elements |
| * Old/Infirm | Parents/<br>Guardians | Others (Simplicity) |
| * Children | | (Austerity) |
| * Ladies | | (Charity) |
| * Guests | | (Magnanimity) |
| | | (Goodness) |
| | | (Benevolence) |

Table 10.3
**Parameters of Accreditations: Religio-Spiritual Efflorescence**

| Pupil |
|---|
| Reverence for Man |
| Love for All |

## March for Beyonding of Consciousness

How far a teacher is justified to his pupils' intellectual efflorescence bearing in mind their typical individual differences or similarities as the case may be, and how far he is accountable to appropriate and desirable outcome of pupil-talent and pupil-performance are yet to be accredited. Again, teacher-educators, too, await accreditation in their endeavour at preparing teacher-trainees and fresher-learners in qualitative teaching that fillips development of creative and critical thinking side by side with aesthetic development. In every endeavour as such, all strategies of accreditation should particularly encompass the diverse designs of learners which determine the plus points of constraints in connection with the culture of aesthetics.

Admittedly, teacher education is yet to be accredited in terms of psycho-intellectual variants either in learners or in teacher educators where aesthetic education necessitates a newer approach to education for ascent and excellence. All psycho-aesthetic endeavour well accredited bring forth a novel canvas of fullness in teacher performance and teacher-orientation—a fact to be revamped in teacher education right now in right earnest.

The parameters of association in diverse dimensions of socio-moral manifestation need an ardent and integrated attention in teacher education. In fact, a new band of teachers, well oriented in handling pupils by means of imparting lessons on aesthetics having a sound foundation of socio-moral values is yet to be taken up with all seriousness in the disciplined functioning of teaching and teacher education. Consequently, the exercise of finer aesthetic components related to pupil efflorescence in socio-moral values encompassing service to neighbours and members of the family along with sincere and stick-to-itive practice in simplicity, austerity, charity, benevolence, goodness, perseverance, magnanimity, and so on becomes a living and fascinating reality. Accreditation well backed by valid, reliable, foolproof, relevant, objective and positive evaluation of teacher performance both inside and outside the class-rooms will certainly assure excellent advancement in teacher education.

The network of accreditation in teacher education may be further expanded by extending the horizon of teacher training and education for religio-spiritual values. Most often shrouded in ambiguity and misinterpretation, religion and spiritualism suffer from narrowness in approach to theory and practice involved therein both by learners and by teachers. This is unfortunately allowed to thrive in the absence of aesthetic sensibilities that enjoy alienation undue and unwarranted. It is high time to pay due attention to accountability and accreditation in teacher education in this direction will definitely bring about a radical change in any puerile, passionate, deliberate, negative and biased approach to the study of religion and spiritualism in theory and practice. As a matter of fact, the finer nuances of aesthetics may be cautiously and carefully conglomerated with some of the essential religio-spiritual components like reverence for man, love for one and all, serving the ailing, the poor and the distressed and the like which not only ensure a broadened mind and widened outlook in action and contemplation but will also unfold an altogether flexible, elegant, disciplined and adorable chapter in the concepts and practice of religion and spiritualism. Accreditation directed towards performance-evaluation of teachers in teaching religion and spiritualism may be made scientific and foolproof through the process of gradation and ranking from desirable perspectives.

Undeniably, teacher education, of late, has become a highly sensitised arena of teacher-orientation, where accreditation should especially cater to highlighting aesthetic sensibilities which contribute a lot to turning out promising personalities. The ultimate purpose of accreditation aiming at advancement of aesthetics in teacher education is not merely ensuring evaluation of teachers/teacher-educators towards fulfilment of a particular end-in-view as such, but also march ahead towards education for fullness.

In this regard, self-accreditation by teachers/teacher-educators in evaluation of efflorescence in aesthetic parameters may be introduced. The terms of reference may be set forth in a Record Card with a view to negotiating the above as follows:

### Self-Accreditation Record Card in Teaching for Development of Aesthetic Sensibilities

1. Name of the Teacher/Teacher-educator: ..........................
   ..........................................................................
2. Designation : ..........................................................
3. College/University : ...............................................
4. Present Address : ..................................................
5. Permanent Address : ...............................................
6. Teaching Experience : ............................................
7. Specialisation : .......................................................
8. Curricular Activities : ............................................
   Topics covered :
   *(a)* ....................................................................
   *(b)* ....................................................................
   *(c)* ....................................................................
9. Periods for teaching devoted ..................................
10. Scope for dealing with aesthetic sensibilities:
    — Ample
    — Limited
    — Nil

11. Identification of specification in efflorescence of aesthetics:
    (a) ..........................................................................................
    (b) ..........................................................................................
    (c) ..........................................................................................
12. Performance in teaching:
    — Very satisfactory
    — Satisfactory
    — Cannot be assessed
    — Poor
    — Very poor
13. Remedial measure(s), if any: ..................................................
    Any other observation:.....................................................................

## The Role of Self-Assessment in Accreditation: Aesthetic Dimensions

Self-study for the sake of self-assessment plays a very important role and accreditation, in order to be true to creativity and aesthetic excellence, cannot but be an all-embracing endeavour taking into account the conjoint, communicated and devoted role of institutions with all students, teachers, administrators and others directly or indirectly associated with advancement of education. As Wolff significantly observes: Each institution is responsible for assuring the quality and integrity of its operations and demonstrating that it has the capacity to identify its most pressing problems and has the means to respond to them and to improve quality. . . . This self-study process involves representatives of the many constituencies of the institution—faculty, administration, staff, students, trustees and sometimes members of the public. Self-study reports are expected to identify areas of needed improvement and set forth plans of action. They are intended to be evaluative and reflective, not just descriptive.[1]

All accreditation policy to highlight and enrich efflorescence of aesthetic sensibilities should have a thorough and continual exercise of self-study in close association with appointment of internal and external evaluators who would be allowed to evaluate and explore all data and components that more or less contribute to advancement of aesthetic sensibilities. As Powar characteristically suggests:

1. Appointment of a self-study co-ordinator and self-study leaders.
2. If considered necessary, arrangement for the visit of a representative of the accrediting agency for familiarising the self-study leaders with the purpose and procedure of accreditation and with the expectations of the accrediting agency.
3. Collection of all required data on students, faculty, administrative staff, organisational structure, physical facilities, academic programmes, and financial resources/status of the institution.
4. Evaluation of data in the light of the institution's mission, goals and objectives. This should clearly bring out the strengths and weaknesses of the institution and identify its opportunities and threats.[2]

Remembering that self-study in accreditation is always to be foolproof, scientific, objective and evaluation-oriented, the success of self-study always indicates how acceleration towards efflorescence of aesthetic vision comes under the purview of appropriate accreditation. Following Powar, we may mention some of the bench-marks of a successful self-study exercise as he identifies from Garten (1994), who in his Reflective Self-study as Corner-stone of Accreditation *vide* his edited book The Challenge and Practice of Academic Accreditation, Greenwood Press, London, refers to some of the fundamentals of self-study aiming at apposite accreditation:

1. Successful self-study begins and ends with the support of the key persons in the institution.
2. The most successful self-studies are, from the outset very clear about the goals and objectives.

3. Successful self-studies are based upon a plan that is carefully prepared after discussion with the accrediting agency and the key constituents of the campus.
4. The formulation of adequate and appropriate committees that report to the steering committee (or core group) is critical to the task of self-study.
5. An adequate timeframe should be provided for the completion of the self-study.
6. The talent and time of those involved in the exercise should be carefully deployed taking into consideration the fact that they have other important commitments.
7. Surveys should be employed with care and limited to essential and focused ones.
8. Self-study leaders must be made aware of the fact that they must expect to spend much time in communicating, focusing and maintaining an awareness level among many constituencies during all stages of the self-study process.[3]

On the threshold of a new vision of awareness and new promises of accreditation, especially for better unfoldment of aesthetics through education, it is high time to bank upon the broad policies of the National Board of Accreditation (NBA) and continue research activities to open out newer avenues of advancement of learning. Initially, there may be manifold constraints right from conceptualization to actualization in launching accreditation in educational institutions. But these are actually stepping stones to success in perfection of whatever teaching takes place with regard to best dealing with aesthetics in education.

## Guidance to Appropriate Accreditation

As accreditation is a highly sensitive, delicate and complex activity in teacher education, especially in channelising teacher excellence towards worthy efflorescence of aesthetics in the crucial assignment of teaching, necessary guidance and counselling should be sought from the National Assessment and Accreditation Council (NAAC) and the Association of Indian Universities (AIU) who are doing pioneering service to promoting and enriching quality in education. The National Council for Teacher Education (NCTE) is also accelerating quality education where accreditation plays a thrilling and challenging role. Why not the world of aesthetics in accreditation be endearingly dealt with in teacher education right now?

## References

1. R. A. Wolff; (1993): The Accreditation of Higher Education Institutions in the United States, Higher Education in Europe, 18: 91-99.
2. K. B. Powar; Accreditation in Higher Education: An Indian Perspective, Viva Books Pvt. Ltd., New Delhi, 1996, p. 28.
3. *Ibid.*

G.M. College of Education
Raipur, Bantalab
Jammu
Acc. No....4641...........
Dated...17-5.03..........

# 11

# Teaching Teachers

Teaching is a complex activity. Teaching teachers is a more complex activity because it involves personnels who are devoted to teaching at various levels. Teaching teachers associated with secondary schools in particular involves a great network where training of the in-service teachers and freshers has become very intriguing and, perhaps, defeating at present because the standards of these two types of trainee-pupils are almost at crossroads with each other. This is all the more viable and distinct when in a class-room the teacher educator finds it very difficult to deal with any matter related to education as a discipline. The fundamentals of the curriculum related to the training of teachers hardly bring about a satisfactory and desirable dividend out of a haphazard and queer combination of teacher-trainees as above.

The importance of a teacher in a new century has become all the more viable in case of apposite education for one and all. New perspectives and new designs are perhaps imperative in teaching teachers who would be at the helm of affairs in a class-room where the world comes closest to the learner-teachers. In this connection, one might recall the role of teachers in search of new perspectives as follows:

> The importance of the role of the teacher as an agent of change, promoting understanding and tolerance has never been more obvious than today. It is likely to become even more critical in the twenty-first century. The need for change, from narrow nationalism to universalism, from ethnic and cultural prejudice to tolerance, understanding and pluralism, from autocracy to democracy in its various manifestations, and from a technologically divided world where high technology is the privilege of the few to a technologically united world, places enormous responsibilities on teachers who participate in the moulding of the characters and minds of the new generation. The stakes are high, and the moral values formed in childhood and throughout life become of particular importance.
>
> Improving the quality of education depends on first improving the recruitment, training, social status and conditions of work of teachers; they need the appropriate knowledge and skills, personal characteristics, professional prospects and motivation if they are to meet the expectation placed upon them.
>
> — Learning: The Treasure Within, UNESCO, 1996, pp. 141-42.

Bearing in mind the role of teachers in the context of the twenty-first century, teacher education cannot but think anew and afresh some of the vital factors that contribute to enrichment of teaching as a profession:

*(a)* Teaching teachers how to be justified to their pupils to enable them appropriately react to every problem and find out relevant and logical solutions by exercising their innovative spirits of enquiry and erudition.

*(b)* To equip teachers with latest trends and tendencies of teaching scientifically and contributing to boost

pupil-personality in all dimensions of human knowledge and experience and also to function as a figure of authority in evolving newer strategies of teaching for excellence.

(*c*) To encourage teachers to refresh their knowledge and experience both theoretically and practically, so that they may be in a position to relentlessly contribute to their learners' endless patterns of curiosity and comments.

(*d*) Teaching teachers to be justified to the changing needs and priorities of present day education of learners in different institutions necessitates the factors tabled as follows:

Registration Profile
Initial Input Quest
Recruitment Clarification
Professional Orientation
Work-Condition Analysis and Improvement Study

Job Specifications
Quality Construction
Boost Areas
Identified

Screening
Arranging
Merit listing

Entry Level
In-service

Initial Workload
Mid-term Workload
Final Workload

Internal
External
(*i*) proneness to innovation(s)
(*ii*) quest and suggestions
(*iii*) creative and critical contents
(*iv*) problem solving zones

### *Registration Profile*

This is an important area, which should cover the historical background of each teacher's case study covering proficiency zones in components like knowledge/understanding, skill, interest, attitude, aptitude, appreciation etc. at different stages of learning/teaching.

### *Initial Input Quest*

These would prioritise the minimum essentials of survey, proposal, planning, execution of plan, analysis and review, evaluation and reintroduction of vital suggestions received there through.

*Job Specification:* Available or likely to be available informatics are to be crystallised from time to time and future thrusts on refinements in teaching should be adequately adhered to.

*Quality Construction:* This is a very delicate task, very crucial for implementation as a sort of an indicator to performances, self-suggestions, self-reviews and self-interpretations from teachers' ends ought to be prioritised for this purpose.

*Boost Areas Identified:* These are suggestive and not exhaustive, and, as such, these will change in accordance with the changing situations and necessary demands received from learning clientele directly or from others associated with the teaching-learning process indirectly.

### *Recruitment Clarification*

This is a very vital issue of the teaching process. The first step of screening is to consider the different criteria, modes, patterns, stylistics and appreciational avenues. In all these components care should be taken to safeguard reliability, validity and elasticity of every criterion. Moreover, dealing with subjectivity in the area of screening should be covered with maximum amount of care and caution. As regards arranging and merit listing in case of recruitment, significant points of unison and departure from normal variations should be carefully taken into consideration in each case of recruitment for desirable and effective outcome.

### *Professional Orientation*

As teaching is a very complex and challenging activity, professional orientation is a must. Freshers demand an orientation week in which the finer nuances and the softer avenues of teaching skills are carefully introduced and critically interacted upon. The consequences of such careful and critical introduction and interaction should serve as a basic tenet for the orientation programme to be chalked out in an objective, scientific, methodical and foolproof pattern. The in-service teachers, too, need such an orientation week to be conversed with newer avenues of teaching strategies together with exercises in different skills not yet known and taken into consideration seriously by them in course of their day-to-day teaching assignments.

### *Work-Condition Analysis and Improvement Study*

Launching effective training and education in teaching demands as its pre-condition an analysis of work-condition along with a study of improvement so far gained or likely to be gained. Such a kind of analysis and study also necessitates a division of groups into internal and external study and analysis which helps critical analysis of every item of importance and every aspect for pinpointed clarification. Moreover, differential perspectives of internal and external analysis and study of work-condition also pays worthy dividends in the following areas:

1. *Individualised Instructions:* Problems, patterns and perspectives
2. *Group Instructions:* Problems, patterns and perspectives

3. *Homogeneous Grouping:* Problems, patterns and perspectives
4. *Heterogeneous Grouping:* Problems, patterns and perspectives
5. *Study of Values:* Problems, patterns and perspectives
6. *Study of Culture and Tradition:* Problems, patterns and perspectives
7. *Environmental Study with Special Reference to Human Ecology:* Problems, patterns and perspectives.

For qualitative improvement in teaching, teachers have arduous task to fulfil the wishes and aspirations of global learners. Admittedly, it is a challenging task to come closest to the imminent problems of how to restore a very ideal condition where teaching always becomes dynamic and evolutionary, explosive and exemplary. The needs of learners are legion and legion too are the priorities in better teaching to be justified to quality. As the Delors Commission rightly suggests:

> The importance of the quality of teaching, and therefore of teachers, cannot be overemphasized. It is at an early stage of basic education that the principal attitudes toward learning as well as the self-image of the learner are formed. The role of the teacher at this stage is crucial. The greater the handicaps the children coming to school have to overcome—in terms of poverty, difficult social environment or physical impairments—the greater the demands on the teacher. He or she, to be effective, must draw upon a broad range of teaching skills, as well as on the humane qualities of empathy, patience and humility, as a complement to authority. When a child's or adult's first teacher is poorly trained and poorly motivated, the very foundations on which all subsequent learning will be built will be unsound. The Commission feels that reasserting the importance of teachers in basic education and improving teachers' qualifications are tasks to which all governments must address themselves. The measures need to recruit future teachers from among the most

motivated students, improve their training and encourage the best among them to take on the most difficult posts need to be determined in relation to the specific circumstances of each country; but such measure must be taken, since, without them, it is unlikely that there will be significant improvement in quality where they are needed.

— Learning: The Treasure Within, UNESCO, 1996, pp. 146-47.

When would we respect and respond?

# 12

# Towards Dynamic and Vibrant Education

Education as it ought to be cannot but be emancipation of the self in order to be vibrant and dynamic. Unfortunately, today's education, with all its objectives and end-points fails to create a sense of oneness with humanity. In most cases, education is somehow or other missing the mark of an altruistic approach to man and the world at large. It has failed to create or bring forth that sense of awareness in which man becomes 'men' and *vice versa*.

Today's education, again, remains passive to the ills and constraints of diverse kinds writ large in the global society. In spite of affluence and the blessings of science and technology, it is undeniable that whatever education is going on all over the world fails to negotiate the appalling sorrows and sufferings of mankind not because we are educated but essentially because that type of education hardly caters to the practical happenings of life. Our education fails to teach us how to live in an atmosphere of global cordiality and harmony. It also fails how to live a life of togetherness, of living in a living manner and not in a passive and subconscious approach to life. Indeed, all our knowledge is gobbled up in sham ignorance, which remains indifferent to anything that is not concerned with us in a little cocoon of abstraction and selfishness. Already, the self within 'self' which always craves for education of the right mind is lost in the whirlwind of modernised superstitions as it so appears in our day-to-day careless and unobtrusive life.

Quite surprisingly, we are yet to leave off passivity and slumber in directing education towards vibrant dynamism. It is high time to be respectful to and work in accordance with the pulsating words of Swami Vivekananda:

> The education, which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion—is it worth the name? Real education is that which enables one to stand on one's own legs. The education that you are receiving now in schools and colleges is only making you a race of dyspeptics. You are working like machines merely, and living a jellyfish existence.
>
> The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you. They have been silently working through long ages and producing the entire wealth of the land without a word of complaint. Very soon, they will get above you in position. Gradually, capital is drifting into their hands, and they are not so much troubled with wants as you are. Modern education has changed your fashion, but new avenues of wealth lie yet undiscovered for want of the inventive genius. You have so long oppressed these forbearing masses; now is the time for their retribution. And you will become extinct in your vain search for employment, making it the be-all and end-all of your life.[1]

To be vibrant and dynamic is to be in the right track of education. And to be in the right track of education is to be well acquainted with and sincerely translate the secret of education. When Swami Vivekananda emphasises on the learning and translating in practice the science of Yoga, he actually wants us to delve deep into the secret of all education. In his own stirring words:

> The science of Yoga claims that it has discovered the laws, which develop this personality and by proper attention to those laws and methods, each one can grow and strengthen his personality. This is one of the great practical things, and this is the secret of all education. This has a universal application. In the life of the householder, in the life of the poor, the rich, the man of business, the spiritual man, in every one's life, it is a great thing, the strengthening of this personality. There are laws, very fine, which are behind the physical laws, as we know, that is to say, there are no such realities as a physical world, a mental world, a spiritual world. Whatever is, is one. Let us say, it is a sort of tapering existence; the thickest part is here, it tapers and becomes finer and finer. The finest is what we call spirit; the greatest, the body. And just as it is here in microcosm, it is exactly the same in the macrocosm. The universe of ours is exactly like that; it is the gross external thickness, and it tapers into something finer and finer until it becomes God.[2]

The growth of dynamism in education awaits such reality as above when the journey from finer to finer existence of being allows one to have an opportunity to be in unison with the Supreme Being. The growth of the mind thus nurtured in the true spirit of dynamism as education brings forth highlights the fact that there is a great deal of difference between illusion and reality. When education divulges the truth by tearing apart all illusions Truth comes out victorious. At that moment, and at that moment alone, there is no distinction between 'You' and 'I' because 'I 'is merged in 'You' and *vice versa*. It is a great emancipation born out of dynamic education which also proves the fact that life as it is lived is far more than life as it should be. And that life crystallised in education for dynamism crosses the boundaries of all life and becomes victorious because it is beyond death. Vivekananda, therefore, emphasises on knowing the truth and learning how to emancipate oneself from all narrowness of life. In his own words:

> *Truth never dreams.* The very question as to whence this illusion arose is absurd. Illusion arises from illusion alone. There will be no illusion as soon as the truth is seen. Illusion always rests upon illusions; it never rests upon God, the Truth, the Atman. You are never in illusion; it is illusion that is in you, before you. A cloud is here; another comes and pushes that one away. As before the eternal blue sky, clouds of various hue and colour come, remain for a short time and disappear, leaving it the same eternal blue, even so are you, eternally pure, eternally perfect. You are the veritable Gods of the universe; nay they are not too—there is but One. It is a mistake to say, "You and I"; say "I". It is I who am eating in millions of mouths; how can I be hungry? It is I who am working through an infinite number of hands; how can I be inactive? It is I who am living the life of the whole universe; where is death for me? I am beyond all life, beyond all death. Where shall I seek for freedom? I am free by my nature. Who can bind me—the God of this universe? The scriptures of the world are but little maps, wanting to delineate my glory, who am the only existence of the universe. Then what are these books to me? Thus says the Advaist.
>
> "Know the truth and be free for a moment." All the darkness shall then vanish. When man has seen himself as one with the Infinite Being of the universe, when all separateness has ceased, when all men and women, all Gods and angels, all animals and plants, and the whole universe have melted into that Oneness, then all fear disappears.[3]

To make education our very own is to make it familiar to all irrespective of caste, creed and religion and to make it so is to follow the footprints of Swami Vivekananda, who makes it dynamic in the most endearing sense of making it really vibrant and interesting. If education does not reach the doors of the lowliest and the lost, there is hardly any chance of its being dynamic or vibrant. Again, if the poor, the needy, the lowliest and the lost do not respond to the call of education, the fault lies not with the former, but certainly with the latter that is a failure within its very concept of altruism. Education is not a single man's job. This does not deny the fact that the single man is eliminated from the society nor is he alienated. Again, it is also equally true that the society cannot make miracles in education for dynamism when the individual is either lost in the society or eliminated in a sense that the importance of an individual can be minimised for reasons ambiguous or otherwise. Vibrant education is a journey for all where there is a happy congregation of individuals who believe in and profess on truth, peace, harmony, sympathy, patience, kindness and co-operation, not theoretically but essentially keeping pace with the real-life situation. Therefore, the philosophy of education as it ought to be is the philosophy of vibrant dynamism whose spirit always bear fruits in the assimilation of all-round goodness for anyone and everyone, anywhere and everywhere.

How to begin with education for such vibrant efflorescence of humanism? Vivekananda's soul-stirring suggestion in this regard is very significant:

> The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils, compared to them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is to give them education, to develop their lost individuality. That is the great task between our people and princes. Upto now nothing has been done in that direction. Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them; and they will work out their own salvation. Every nation,

> every man, and every woman must work out their own salvation. Give them ideas—that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallisation comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest.[4]

To be true to education for dynamism as Vivekananda envisions is to deeply feel the very importance of education that is never apart from life but forms an indivisible and inseparable part of life to unfold the infinite power of perfection that is within every individual. In this respect the following terms of reference may be taken into consideration:

*(i)* All dynamic and vibrant education must have a close association with life. It must either be humanistic education or education humanised in terms of the good of all and based on the fundamental principle of noble thoughts nursed and disseminated by one and all for one and all.

*(ii)* Every endeavour at vibrant education should allow ample avenues of efflorescence of creativity and critical appreciation. These will enable the learner to probe deep into the intricate matters of life under favourable or unfavourable circumstances.

*(iii)* A look into the essentials of life and work well based on the principle of dynamic education should always give room for appropriate exercise of education that caters to the fundamental end-in-view of man-making and character building.

Bearing in mind the above, one cannot but appreciate Vivekananda's viewpoints and guidelines on education that purifies the mind, which he characterises as Chittashuddhi (purification of the heart). In his own words:

> The education that you are getting now has some good points, but it has a tremendous disadvantage, which is so

> great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on negation, is worse than death. The child is taken to school and the first thing he learns is that his father is a fool, the second thing that his grandfather is a lunatic, the third thing that all his teachers are hypocrites, the fourth that all the sacred books are lies! By the time he is sixteen he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education has not produced one original man in the three Presidencies. Every man of originality that has produced has been educated elsewhere, and not in this country or they have gone the old universities once more to cleanse themselves of superstitions. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library . . . .[5]

On the threshold of a new beginning of education in the twenty-first century, all our promises and all our endeavour should be directed towards that vibrant education which makes us dynamic in eliminating education that only cares for stuffing ourselves with heaps of information instead of making an eternal quest for education that prompts us to stick to man-making and character building.

Are we ready?

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# 13

# Towards New Horizons of Translation: Role of Education

The birth of man is one of identity, a unique phenomenon as it calls forth a new efflorescence of individuality. The very essence of individuality born of uniqueness has an inevitable tendency —a central tendency, in fact, of mankind—to associate and, at the same time, dissociate itself from experiences alien and intrinsic. In the event of the role of the former, the individual is aware of the furtherance of the scope for encounter with reactions, and in that of the latter, the same individual is rest assured inside the self-created cocoon of *c'est moi*. What a critical juncture of the crossroads of humanity!

With the wails of imperfections in legion in every individual—O, to be an individual is a curse to divided in contradictions and abstractions, and with all avenues barricaded in confusions of individuality, the modern man looks askance at himself as well as at others. The agonies of failures within himself breathe heavily amidst encores of romantic ecstasies ironically appeared behind the veils of so-called perfection achieved as an individual. Rather is it playing truant with individuality that shows its shameless back to modernity in the truest sense of the term. Life with all multiple dealings of complex and camouflaging behavioural criss-cross —why not frankly admit?—has been pawned to ukase in living. The individual's appreciation—creative and critical—are weighed not of course all the time but undeniably very often in the balance of artificiality and histrionic mesmerism. One's wisdom, again, is a betraying term, an attribute in erosion undeterred and the information received (or, should we say cleverly grabbed?) through so-called cross-cultural avenues cannot raise one's taste and temperament to the level of perfection. Apart from the fact that a continental outlook might pave more enlightened avenues of nearness to one and all so that the world today might be a better one tomorrow to live and let others live with the spirit of oneness in an atmosphere of individual efflorescence, what is invariably seen and felt in the name of world unity through cross-cultural exchange of ideas and ideals in literature is that the pulsating aroma of life within all with seek, hurry and divided aims is lost in the labyrinth of a production-happy, mechanical, utilitarian and more often than not biased viewpoints of life nourished in complex and affluent attitude. This definitely eatsup individuality. This fact has been glaringly revealed in propaganda, through literary contributions by sordidly evading purchased writers. What a great blow to humanity and creativity! Are we all sandwiched Samsons under the pillars of scientific, mechanical and utilitarian advancements?

Meanwhile, half-educated, part-men as we are, the wails of a better tomorrow pose a great challenge particularly in translation. Should we be rest assured with the know-how of life? Should all passion be spent in the mega-machine that loosens the brain of brains, the highest intelligentsia that craves for beyondings even in case of creative and critical thinkings? The road to a greater vision of life that beckons the Golden Gate of aesthetic sensibilities cannot but be affected in abstractions and dull mechanisms and drudgeries. Instead, where is the whistle of the know-why of life? Do we, through literature in translation, nowadays really encounter the riddle of the self-aware self?

With literature in translation serving the mere role of communication or at best the essentials of life, we have already lost sight of the far more deeply interfused affairs of life, the true, the good and the beautiful of what the Indian philosophy refers to by Satyam, Shivam and Sundaram. If communication through literature in translation cannot accelerate one "to see," as Wordsworth poignantly asserts, "into the life of things," the purpose of creative and critical appreciation through cross-cultural aesthetic transfusion is hopelessly jeopardized.

Already, delineation of social, moral and ethical realities through continental literature in translation has miserably to intensify the role of humanity for development and refinement of finer sense and sensibilities and softer emotions of life. Modesty, simplicity and generosity born of and nurtured in Indian settings, for example, have already received a severe jolt through miseducation of modernity, violence and sensuality, boredom and drabness, chivalry and casual attitude to life, all, nonetheless, being an outcome of so-called advancements of science and technology, have obviously their lion's share in literary activities too, but then, instead of acting as a line of defence against human abstractions and moribund ways and means of life channelised rather to passivities of multidimensional avenues, mercilessly take the role of a booster to abject sentimentalism. What a boomerang!

Standing on the threshold of such a misconceived role of literature with reference to devaluation of values, a look back into the discreet acceptance of values by individuals might show the actual picture of frustration that alone tells the sordid tale of humanity. Man has become one but not steadfastly one as communities or even nations used to be, not united through years of mutual experience, neither through possession of a single eye, affectionately called crooked, nor yet through a common native language, .but surpassing all barriers through international broadcasting and print. An avalanche of events descends upon us. In one minute half the world hears of their splash. But the yardstick by which to measure those events and to evaluate them in accordance with the laws of unfamiliar parts of the world—this is not and cannot be conveyed *via* sound waves and in Newspaper columns, for these yardsticks were matured and assimilated over too many years of too specific condition in individual countries and societies. They cannot be exchanged in mid-air. In the various parts of the world, then apply their own hard-earned values to events, and they judge stubbornly, confidently, only according to their own stains of values and never according to any others.'

With such mutual incomprehension at the backdrop of modernity, what literature in translation can take effective role to save ourselves from being torn apart by disparity of rhythm and that of vibration all the time affecting aesthetic sensibilities and creative and critical appreciation, and how is the only factor to be assessed for human development? How can we ignore the fact that one world, one mankind cannot exist in diverse scales of values? But, then, literature in translation has this role of synthesis and how far this synthesis is taking place in writings that orient humanity from all possible avenues of awareness so that cross-cultural aesthetic fusion might embrace the intrinsic appeal for the true, the good and the beautiful is the vulnerable point of the justified, co-ordinated, conjoint, communicational identity of mankind.

Undoubtedly, this is a new horizon for literature in translation and there are infinite windows wide open to invite the genuine world of oneness through devotion to this specific area of literature. This, indeed, is a thrilling challenge for literature in translation—a challenge to find out equivalent concepts of oneness so stratified and butchered to pieces in a world of multiple value-scales. Moreover, identification of equivalent concepts of oneness might be steered to newer dimensions of inter-personal and international aesthetic enjoyment and appreciation so that human values might be geared above cognitive levels of understanding. Today, when we talk of translational activities in literature, we very often lose sight of the richness and variety of literature that effectively and significantly contribute to creative and critical awareness and enhance cross-cultural aesthetic transfusion. The joy of life or sorrow instead, the innumerable experiences of mankind and the world stripped to pieces beckon an avenue of in-depth analysis of human behaviour and that of culture, heritage, and above all, aesthetics so peculiarly left out of searching and synchronised analyses of an orderly and disciplined manner the semantics of which are yet to be identified and explained in wider perspectives. This, then, is the genesis of true spirit of any translation that is yet to usher forth in the literature of the transformed manner.

Admittedly, literature in translation is yet to accept the undeniable fact that it is and should be above cognitive purpose of being stuffed with mere information and free from being altogether limited to a utilitarian outlook. Otherwise, newspapers and teleprinters followed by the latest technological advances in Information Technology might take the upper hand and there is practically no need of exchange, as such, of culture, values, ideas or ideals through literature in translation when radio, television and other sophisticated advancements of ether waves and satellites have brought about modern marvels in science and technology, thanks to humanity's spree for accentuating and reorienting nagging utilitarianism. At the same time, modernity has its blessings, too, in the arena of literature in translation for human creativity and critical consciousness supplemented by aesthetic sensibilities and value-orientation in life have a higher perspective, a greater mission to fulfil and that is to strive for a beyonding to the conjoint and communicated experiences of humanity through cross-cultural and aesthetic transfusion so that mankind might heave a sigh of relief from utilitarianism.

Even a casual assessment of modern continental literature points to the following facts, when it is related strictly to translation:

1. Translation is almost of no avail unless it caters to creativity and critical thinking and appreciation. In literature in translation this fact has often been intentionally ignored on the pretext that translation is translation, and in literature all translational activities would fundamentally be directed towards conceptual and cognitive aspect of human psychology. Naturally, the blockades towards a higher strata of literature in translation suffers from a vacuum of creative appreciation and critical exercise of imagination partly because literature in original and that in translation remain poles apart without having any genuine reason behind them for easy, sound and smooth accessibility that even in inviting a foreign literature in translation

allows one to have sufficient, equal and even accessibility beyond what is possible through advantages well-exercised in mother tongue has no longer been considered a fiction but a glaring fact. There are ample examples of creative significance marked by remarkable contribution to literature as a creative and critical mastermind that owes its sustenance or background whatsoever to literature in translation that has been raised to such a height as to cater to the needs of individual creative and critical potentiality.

2. To date with destiny of humanity and to be civilised beyond civilisation necessitate the poignant role of literature in translation that has yet to find out panacea for an eternal craving for the insatiable spirit of mankind. And, for a remaking of man and society through integration of culture and aesthetic sensibilities so that the so-called civilisation might be weighed in the balance higher consciousness of humanity to experience how obsolete it really is and to feel that humanity is really for apotheosis, is yet a far cry. Curiously enough, the world today is yet to be revealed with all the literature coming close to man and society anywhere and everywhere in the vicious atmosphere of an absence of endeavour to launch a vigorous drive through translational activities in order to bring about an aesthetic and cultural synchronisation for the well-being of humanity. If once the window of acceleration for creative and critical appreciation by means of translational activities in literature remains wide open, then civilisation really becomes justified to its connotation. It becomes not only a theme of a dialogue or conversation but it also effectively and prominently contributes to conversion of human attitudes to life and the world. Conversely, with mere statement of facts through translation, literature is crippled to poorer facets of imagination that is ignited by expressions or revelations of violence, bloodshed and horror that have knowingly or unknowingly engulfed the finer emotions of life. The

sky of the heart, the *cidakas* as Upanisads so appropriately name it has been polluted in the ukase of human reasoning and philosophy of life. The big question before us, therefore, is: has literature in translation really contributed anything very significantly for a sustained endeavour to discover the sky of the heart by eliminating pollution whatsoever?

3. Very often in continental literature presented in the form of translation, it significantly points to the fact that it has aimed only at conceptual equivalence and is rest assured with its role as a communicable vehicle of literature. As we are aware of the fact that human mind is a black-bird's bill always seeking the prize for self-expression and self-analysis coupled with the sense of creative and aesthetic interactions of ideas and thought-patterns, literature in translation should have a far more explicit and superior objective specially related to or directed towards cross-cultural and aesthetic transfusion. Consequently, the reader himself/herself might encounter newer avenues of askances leading to finer sensibilities and softer visions of life. Today, as we are well aware, when critics become greater exponents of literature national or international, the subjective viewpoints of either the author or the reader of literature in translation are unusually confronted with biased opinions that stand in the way of his/her originality of thought and expression. Again, in spite of having neutrality of approach under pressurised circumstances while the author's multidimensional approach to find out the origin of communicated feelings of expressions cannot but face eventuality, the marriage of minds hardly becomes a reality. What an irony of modernity!

Identification of the levels of acceptability is an immediate necessity for literature in translation, and so, stratification of the modern clientele's approach to literature in translation in the light of his/her attitude towards identification of the vulnerable points and problems of transferability of critical and creative thinking under cross-cultural aesthetic transfusion is to be taken up for consideration in right earnest. This is not all. What is more desirable is to establish a rationale of aesthetic sensibilities for cross-cultural transfusion so that world civilisation might respond to the beckonings of beyondings. In this connection, one might not evade the fact that literature in translation in order to be literature in the true sense of the term even after translation should maintain all the necessary critical and creative viewpoints to arrest and aware the modern reader's own vision of creativity and critical reasoning to march beyond for higher aesthetic transfusion.

The understanding and appreciation of appropriate metaphors of writers through literature in translation is not merely a rediscovery of the writer but also a discovery of how the reader relates one metaphor to the other, how he gives clues to the landscape of the writer's thoughts yet to be woven to reality and how he clings to clues and hypotheses under cross-cultural transformations—perhaps an eerie—but why not invite epiphanies of identities for a greater mission of human askances and a brighter dawn of tomorrow?

A desirable role of the clientele with regard to promotion of cross-cultural transfusion through literature in translation presupposes identification of different levels of acceptability for better creative and critical appreciation. For this end-in-view, literature in translation may be analysed and identified through the following Test Patterns.

### Test Pattern: A

### Identification and Analysis of Cross-Cultural Items in Literature in Translation Concerned

| Observed Patterns with Similarities | Observed Patterns with Dissimilarities |
|---|---|
| Transfusional Vulnerabilities | |
| Same Meaning Attached to Different Cultures | Different Meanings Attached to Different Cultures |
| – | – |
| Novelties, if any, with Explanations | Familiarities, if any, with further Avenues of Cultural Awareness |

## Test Pattern: B

### Identification and Analysis of Points of Acceleration in Understanding and Framing a Concept of Mutual Acceptability

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(Framing Similar Concepts with Regular Transfusion
(Analysing the Desirable Concepts Through
(Questionnaires
(Interviews
(Reviews
(Reports
(A. V. Aids

---

Testing Singled Out Patterns of Desirable Concepts Having Communicable Attributes

(Assessing the Communicable Concepts through the Clientele's Suggestions

(Interpreting Further Avenues of Advancements of Natural Acceptabilities in Concept for Identification and Concept Analysis).

To identify how far literature in translation has alliance with cross-cultural trends related to equivalence or near-equivalence is really a very challenging task. Admittedly, this is altogether a new horizon yet to be discovered for greater cross-cultural synthesis in course of literature in translation. It is a challenge for a world coming too nearer to bid farewell to restlessness and a world so bitten in innumerable canvas of confusions in identities badly necessitates a sincere and steadfast try-out to identify and analyse ideas and concepts of mutual acceptability.

If it is admitted that civilisation is an unending discovery of transcendental humanity for strengthening a free community of consciousness, then with Miltonian choric epilogue we might 'with calmness of mind all passion spent' direct our every endeavour towards the serenity of true understanding and a creative co-operation with the cosmos and the nature of things undergoing transformation and transfusion. Not a chaotic but a heroic and harmonic life—a life of beauty conquering the resisting world of anti-thesis—is the hinterland to be enlightened with the aesthetic appeal of literature in translation. When all the rest have more or less embraced miserable consequences, the new horizon for acceleration of aesthetic consciousness through cross-cultural transfusion can be launched by sustained endeavour in literature in translation.

In his Nobel Lecture of 1970, Alexander Solzhenitsyn characteristically poses the poignant problem of mankind in the light of the desirable role of literature as follows: "Who will create for mankind one system of interpretation, valid for good and evil deeds, for the unbearable and the bearable, as they are differentiated today? Who will make clear to mankind what is really heavy and intolerable and what only grazes the skin locally? Who will direct the anger to that which is most terrible and not to that which is nearer? Who might succeed in transferring such an understanding beyond the limits of his own human experience? Who might succeed in impressing upon a bigoted, stubborn human creature the distant joy and grief of others, an understanding of dimensions and deceptions which he himself has never experienced? Propaganda, constraint, scientific proof—all are useless. But fortunately there does exist such a means in our world! That means is art. That means is literature."

Should we not undertake through literature in translation a greater crusade to protect the soul of every nation unified in one world and a worthier voyage to convey the life-experiences of each nation of the world in the light of the above?

The role of education for successful launching of literature in translation is immense. Translation and transliteration are not one and the same. The teaching of translation awaits a new beginning where the emotional and aesthetic feelings always require diverse methods of crystallisation as actual texts for translation demand from time to time. Again, in the teaching of translation every care should be taken to see that the teacher-educator and the teacher associated with the different strategies of translation maintain objectivity and neutrality at any cost whatsoever. Care should also be taken to the fact that in almost all cases the teaching of translation is actually based on the fundamental principle of teaching by feeling and not by mechanically going through the original text for translation. Sometimes it may so happen that the teaching of translation may demand a reorientation of the original text by the translator in conformity with maintenance of nuances, imagery-patterns or even phrase-patterns of local habitation and name. Of course, it is a very arduous and painstaking task to be justified to the original, but then, this is a challenge, which the educators of the art of translation can hardly eliminate. There are other factors of translation, which a teacher concerned with this art also takes into account. But the most important fact is that the teaching of translation always depends on the principles of creating a unified whole, which essentially breathes the perfume of perfection which one normally gets out of the original.

Surprisingly, the education of how to teach translation is yet to be prioritized in our educational institutions or anywhere. It is high time that the art of teaching translation becomes a serious concern for all who are interested in and devoted to furtherance of translation as a successful vehicle of cross-cultural socio-aesthetic transfusion.

Literature in translation, therefore, awaits an inter-disciplinary approach, where the cathedral of education for translation of the right kind beckons. Do we agree?

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**Mohit Chakrabarti**, D. Litt. : Teaches Education and English at Visva-Bharati University, Santiniketan, West Bengal, India. Honoured with National Award as teacher educator.

Credited with participation/ presentation/acceptance of papers in international/national conferences, seminars, symposia etc. including The World Assembly of Teacher Educators, The University of the West Indies, Kingston, Jamaica, Beijing National University, Beijing, China; Institute of Education, Singapore: First International Conference on 'Literature in Translation', Jawaharlal Nehru University, New Delhi; First International Symposium on 'India and World Literature', University of Delhi, Delhi.

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